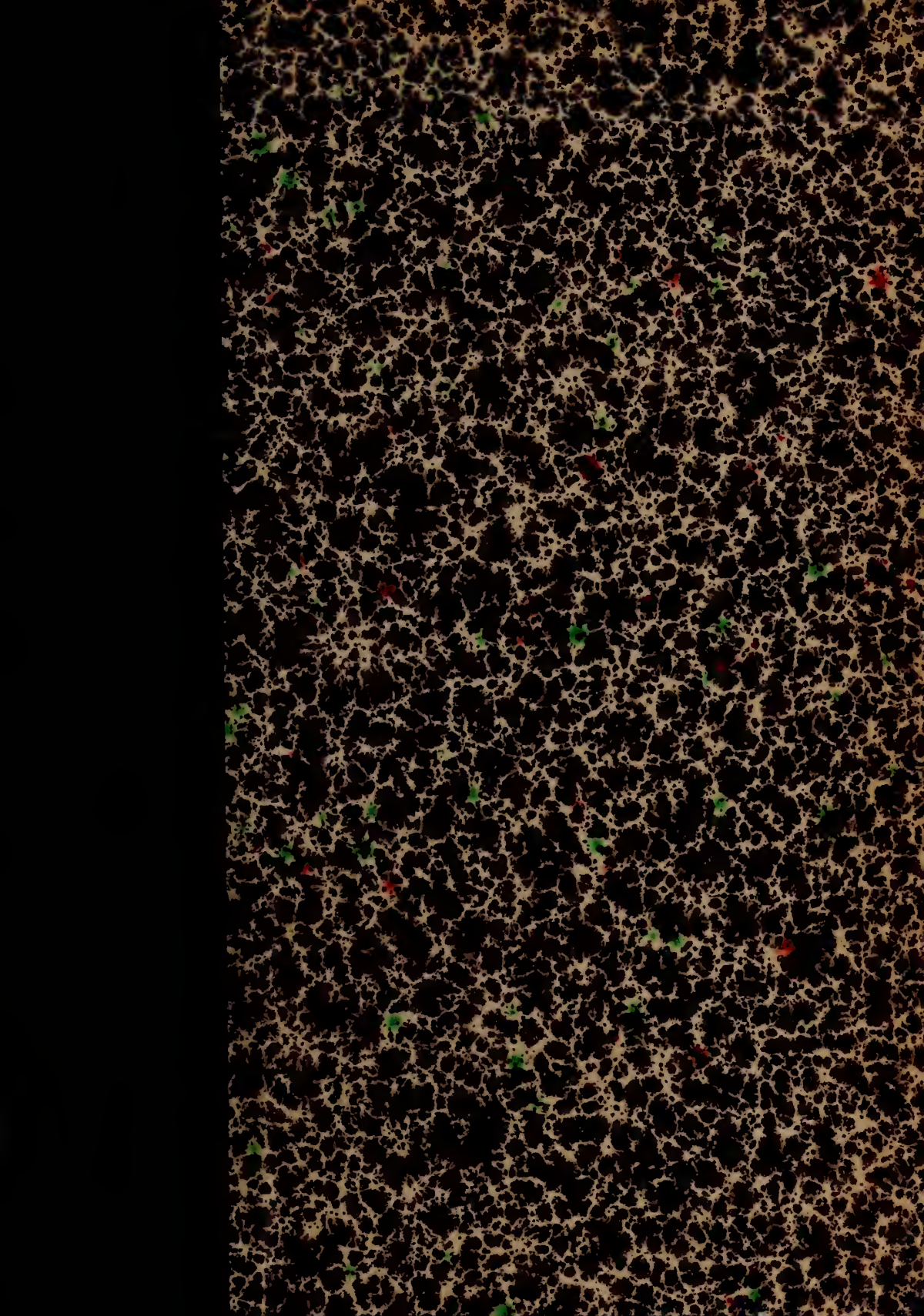

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THEOLOGICAL SEM

The Missionary Herald

VOLUME CXIV NOVEMBER 1918 NUMBER 11

NEXT to the Cross this Triangle has become the most widely known and potent religious symbol in the world. Four years ago it meant nothing except to the comparatively small membership of local Young Men's Christian Associations. Today it represents devotion, loyalty, unstinted service, and the Spirit of Christ at work among the men in khaki.

The Red Triangle

The American Board has made a great contribution to the work of the Allied armies under this magic symbol. Not less than seventeen of our forces have worn its uniform, and have delivered its message and have revealed its spirit. The Turkey missionaries, withheld from their fields, but eager for service at the front, have furnished the larger number. Messrs. Partridge of Sivas, Elmer, James, and Compton of Marsovan, have all served the Red Triangle since the relief expedition to the Caucasus was compelled to retire. Mr. Partridge made the historic journey with the Czecho-Slovak troops into Siberia. Mr. Elmer is on his way to Persia, after his "Y" work in Russia. Mr. Walter James has remained in Russia to care for a "Y" worker who was too sick to be removed. Mr. Compton and his wife enjoyed their honeymoon in "Y" service in South Russia in the midst of revolutions, massacres, and chaos. Capt. G. F. Gracey, of Oorfa, has been rendering his service lately amid the shadows and uncertainties of the recent days in the Caucasus, with station at Vladikavkaz. Rev. Fred. F. Goodsell, of Marash, has had two periods of work in Russia with this familiar brassard on his arm. Rev. S. Ralph Harlow, of our Smyrna station, is now in charge of the religious work in more than thirty camps and huts roundabout the Brest area in France.

From India, Messrs. J. J. Banninga and J. X. Miller, of Pasumalai, and Albert J. Saunders, of Madura City, are probably *en route* at this moment to the Macedonian front as speakers and workers under the blighting sun of the Tigris plains, for even under such conditions armies must toil and Christian service must express its devotion. Rev. Marion E. Hall, of Tottori, Japan, is just passing from the Board's regular demands to work with the Japanese forces in Siberia.

In the home field, Rev. J. Kingsley Birge, of Smyrna, is a directing leader in the new Students' Training Corps among our colleges; while our honored veteran, Dr. Thomas D. Christie, of Tarsus, well over seventy years of age, and with recollections of the Civil War, seems to be the active leader of the "Y" at Camp Kearny, in Lower California.

The friends of missions may point through all the world to their stations and institutions, remarking that the spirit which has for more than a hundred years been at work in these American Board institutions for the uplifting of "body, mind, and soul" in the brotherhood of nations is now manifesting itself again under the far-reaching sign of the Red Triangle.

ANTICIPATING the special Drive which is to mark the month of November, wherein the Young Men's Christian Association is to be the largest beneficiary, we have listed the representatives of the American Board who are engaged in service under the War

"In Action"

Work Council, as remarked in the preceding paragraph. Assembling of these names and facts suggested a larger list, which should include also the members of the American Board missionary staff enrolled in other forms of service in connection with the war. That larger list, which is at best but an approximation, appears as frontispiece. Certainly it bears impressive witness to the patriotism and the loyal devotion of the foreign missionaries. They have not forgotten their homeland; they have not lost touch with its interests; they are very much in the world and carrying its burdens and its needs on their hearts. On all our mission fields these years of war there have been great searchings of heart; the call of the work at hand, pitifully undermanned, contending with the pull to the battlefields where men are fighting, or the wasted lands that cry for relief. The names on our frontispiece, numerous as they are, represent many more who chafe to be "in action" in this war.

Postponement of Annual Meeting

By request of the Hartford Board of Health and with the approval of the local Committee of Arrangements, it was decided, October 14, that the Annual Meeting scheduled for October 22–25 should be postponed to December 10–13. Notice was at once sent to the Associated Press, to special newspapers, and to Corporate Members and Missionaries, giving information of the change of plans. It was regretted that time was so short to spread the news; some had already started from distant points to attend the meeting; others had made definite plans which it would be inconvenient to change. But up to the week of the 14th the friends in Hartford had judged that it would be possible to hold the Annual Meeting at the appointed time. A sudden reversal of that decision, by official request, upset all plans and caused the hurried postponement of the meeting.

We eagerly hope that the Board's constituency will make it a real postponement: in no sense an abandonment. It may be that some who had planned to attend in October will feel that they cannot give the time in December. We trust that number will be very few, and that others who could not get away in October will in December take the places of those who must drop out.

The program this year was felt to register high-water mark; sessions of exceptional power and interest were promised; a memorable meeting was anticipated. We want just to move it along to December: the same place; the same exercises; the same speakers; the same missionaries; the same crowds in attendance. Only thanksgiving, enthusiasm, devotion a bit higher in December than they would have been in October.

We print in this number two of the significant papers prepared for presentation at Hartford in October: the Annual Survey of the Fields, by Secretary Barton, and the Report of the Home Department, with its outlook on the Home Base, by Secretary Patton. They are printed now because they describe the present situation. They will not be repeated in December. Fresh addresses from both these officers will then be heard. But, as a whole, the program prepared for October will be followed in December.

There never was a more challenging or eventful hour in the history of the American Board than at this close of 1918. The situation clamors for a hearing. It would be a shame to miss it. Let every one mark as engaged for Hartford the new date,

December 10–13.

A New Outlook for Many Nations

Never since the American Board was organized have so many startling revolutions taken place in five of its missions within the space of a single month. Bulgaria, partner of the Central Powers for nearly three years, has broken those relations, suspended hostilities, and opened her

country to the Allies. The heart of Bulgaria was never with Germany, and at last her alien king has been forced to yield to the wishes and purposes of the people. In Austria, a down-trodden and oppressed nation has thrown off the yoke of oppression and asserted her liberty. In Turkey, we are witnessing the rapid decline of the old empire as Germany's hold weakens and all hope of continuance fails. The old Ottoman Empire is tottering to its fall, and we are upon the eve of that day in which there will be no crucified Armenia, no Turkish atrocities. Old, misgoverned, suffering Turkey is emerging from the horror of her night of sorrow and despair into a new existence, whose precise form is yet to be ascertained. Armenia is beginning to see the gleam of the dawn of that day which shall recognize this ancient but new nation. Armenia is coming into her own, not because she has suffered or because she has the sympathy of the world, but because justice demands it. As the Turkish hold on Armenia breaks, Armenia must be free forever. Albania, another field of the American Board, is today released from the presence of the enemy in the north, while martyred Serbia in triumph has entered into her own after more than four years of sorrow and exile.

Since the last issue of the *Missionary Herald* went to our readers, we have witnessed among the Bohemians, the Serbians, the Bulgarians, the Turks, the Armenians, the Greeks, and the Syrians vast new areas of hope emerging and a new world of opportunity for service opening to the American Board and its missionary agencies. The opportunity is limitless; the responsibility is staggering.

Bohemia Revived

IN Austria our work has been almost wholly among the Bohemians, one of the most able and progressive races of middle Europe. Against their will hundreds of thousands of these Czecho-Slavs were forced into the army by German-Austria, and sent against the Russians. Tens of thousands of them refused to fire upon their fellow-Slavs in order to help their traditional enemies, and voluntarily surrendered to Russia. When Russia went to pieces these Bohemians were a mighty force for order in Siberia, while not a few have come around to Salonica, and there joined the Allied forces to fight for the freedom of their down-trodden people. Now word comes that these Bohemians in Prague, their ancestral capital, have set up an independent government which has been recognized by the Allies, and crushed Bohemia rises from her oppression of centuries into a new life.

"The Return of the Native"

IT is a frequent experience that missionary children grow up to enter missionary work. Often they return to the land and the field where their childhood was passed. But it was a most unusual event when in September Rev. and Mrs. Leavitt O. Wright

REV. L O. WRIGHT

MRS. WRIGHT

joined the Mexico Mission, and thereby added two who had been born in Mexico, and were children of two families of that mission. Mr. Wright, son of Rev. and Mrs. Alfred C. Wright, was born at Chihuahua and educated at Newton (Mass.) High School, Harvard University (1914, *cum laude*), Andover Seminary (one year), and Union Seminary (1917). Mrs. Wright was Miss Marion Howland, daughter of Rev. and Mrs. John B. Howland;

was born in Guadalajara and was educated at Northfield Seminary (1910) and Mt. Holyoke College (1915). Since their marriage in 1917 they have been located at Claremont, Cal., where Mr. Wright has been teaching Spanish in Pomona College. This fall they slipped down into Mexico and to Guadalajara, where they have begun their missionary life. In this connection it is an interesting fact that a sister of Mrs. Wright, Miss Barbara S. Howland, was, on August 9, 1918, married to Rev. Harold H. Barber, and we expect next month to be able to announce their entrance also upon missionary work in Mexico.

Give It Right of Way

"GANGWAY!" For what? For the "Every-Member Drive." The one dominating concern of the Congregational churches of the United States just now is to clear the way for the Every-Member Drive, and to *put it across.* Other aims and occupations also call for attention; ordinary life must go on. But the central and compelling business before us is to get into this Drive and to make it a huge success.

We are learning in these tremendous years what it means to pull together; to get everybody for a certain time talking, working, giving for one thing. That's the way we support the war, the Young Men's Christian Association, the Red Cross. And that's the way it is proposed the Congregational churches shall support their enterprises, local, national, world-wide; that they shall join in one big campaign; that they shall get every church, every member, every adherent into it; that through these present flying weeks leading up to the definite date of December 8 they shall rally all their forces for one united, all-comprehending, financial *Shove,* to secure the $16,000,000 needed to provide church budgets and benevolent apportionments; that we shall actually do the thing for which we have been planning, praying, and appealing these many years.

It can be done. It has all been worked out on paper. The organization has been made, the machinery set in motion. It is in direct communication with every one of the 6,089 Congregational churches. Our ablest and most representative leaders are committed to the plan and are pushing it. Information, suggestion, material, all are available in copious quantities for every church and every minister. There never was a more thoroughly wrought out plan, or one more definite and practical, put up to the Congregational people as a whole. If only they will give it right of way, get behind it unitedly, with some enthusiasm and determination; if nobody will "knock" and everybody will "boost," the Every-Member Drive of December 8 will be a glorious success.

From now on, "Gangway for the Drive!" That means you, Mr. Minister; you and your church. It's down to individuals. The general mapping out of the plan has been done. Now it's what each church, each minister will do that counts. Never mind what your neighbor is doing; trust him! Better yet, give him a cheery call: "Come on! we're at it too." But get busy in your own church. Don't fail to be ready December 8. *Let's put it across!*

Loyal Unto Death

THE courage of the soldier and his unflinching front to Death are, after all, no more wonderful or heroic than the steadfastness with which simple-hearted disciples calmly lay down their lives for their Lord. Tragic stories are trickling out from Turkey, and the welter of cruelty from which Allenby and his army are lifting the pall. Here is one reported from Jerusalem, by Rev. Stephen Trowbridge, who followed close upon the heels of that army in a work of relief for the destitute refugees:—

"The preacher in one of our smallest outstations in the Central Turkey Mission, Simon by name, was exiled from there with his people early in

the war and finally reached Ma'an, near the Dead Sea. They were in great distress and want there, and many died of starvation and disease, among them Simon's sister, the Bible reader of the village. Strong pressure was brought to bear on the people to become Mohammedans, and some yielded; but Simon was firm and separated from the survivors of his little flock. He started off alone to walk back to Damascus, through hostile country, saying that he would never deny Christ. The survivors of the company at last succeeded in getting through the Turkish lines and reaching Jerusalem, exhausted and grown gray with suffering. If Simon had yielded and recanted he might today be safe under British protection. His fate is not known, for 'he chose rather to suffer reproach for Christ.' One cannot help thinking of the words of the Master to another Simon, 'Thou art Peter, and upon this rock will I build my church.'"

The United States for Him

AMERICAN BOARD institutions make good patriots. If their students cannot serve their own nationalities directly, they regard the United States as equally their own. Here is a case in point.

John Emile Montesanto was a student in the International College in Smyrna, under the Board's Western Turkey Mission. His mother is a Greek. His father, an Italian, was connected with the consulate in Smyrna and is now in Italian military service. Young Montesanto is now a member of a Field Signal Battalion, A. E. F., and is serving in France. Here is an extract from a late letter from him: "The French people are a wonderful people and the French soldier is a wonderful soldier, but I am glad and proud that I am an American soldier, and am going through all this for the sake of the greatest and the noblest land on earth. No country can compare its principles and its ideals to those of the United States; no country can do things in the big way that Uncle Sam can; no country takes as good care of its boys as Uncle Sam does. The world is beginning to find out something about the United States—and if it has not yet, it soon will."

A Good Missionary Title

THE newspapers report that the Belgian government has conferred the title of "Honorary Citizen and Friend of the Belgian Nation" on Mr. Herbert C. Hoover. It is a felicitous and well-deserved characterization of the man to whose promptness, efficiency, and devotion is due the saving of a whole people from starvation.

It occurs to us that it is just the title which fits a good many foreign missionaries. Some of them by relief work in times of catastrophe, and others by educational, industrial, medical, or evangelistic labors in years of quiet peace, have so wrought upon the life of Africa and India, of China and Japan, and so identified themselves with the welfare of their adopted lands, that it would be a just title for each of them, "Honorary Citizen and Friend of the ——— Nation."

Miss Sarah A. Closson

ON Friday, October 11, there passed from the earthly to the heavenly service one of the earliest missionaries of the Woman's Board. Miss Sarah A. Closson went in 1867 to Turkey with Mr. and Mrs. Farnsworth to take up work under the American Board in Cesarea. Two years later she was adopted by the Woman's Board and remained in the active service of that Board until the summer of 1902, when increasing years and feebleness made it seem desirable for her to return permanently to this country. During that period of thirty-four years she had been but twice in America. The girls' school which finally took root in Talas was developed by her through years

of arduous labor amidst a scarcity of equipment that would now be an insuperable obstacle to successful work; yet when she left Turkey her "daughters and granddaughters" were scattered all over the field, and the living seed which she had planted has continued throughout the years to bear fruit. Tenderly cared for by a devoted niece in her home in Weston, Mass., Miss Closson's westering sun sank towards the horizon until three years ago, when she went to friends in Lancaster, Mass., for the close of her long day.

Lend; Give

THE call of the Fourth Liberty Loan Drive was "Lend." In white letters against a background of bright red, the word blazed at us from office and store windows throughout the days of that Drive—LEND! LEND! LEND!

Lend to your Country; to your Cause; to those who have gone to fight your battles! From what you have and from what they are safeguarding for you, lend amply, devotedly, all that you can!

It was a true and proper call: it summoned to a worthy effort. But it was not the highest call; for it spoke to self-interest, it pressed an investment, it appealed to good business sense. It is true that much of this lending involved sacrifice: self-denial in order to secure the money to lend; the foregoing of a higher interest rate to accept four and one-quarter per cent for one's money; the mortgaging of one's future earnings through borrowing to lend. Heart-stirring stories are told of the devotion shown by many of those who strained themselves to participate in the Fourth Loan. There was real heroism displayed in its support.

After all, the motto was "Lend," not "Give." It was an investment, not a donation, that was solicited. The money is all to come back—and with interest. It is not like the piling up of a fund for the Young Men's Christian Association or the Red Cross; it does not mark an outright gift, a sheer contribution to a cause that one loves. There may have been as much love behind it. In many cases the money might have been given instead of loaned, if so it had been sought. But as it was, the watchword of that Drive was "Lend."

That is not the Christian watchword; it is not the missionary appeal. "Give" is the gospel word; "freely ye have received; freely give." And that is the highest call: sacrifice, self-denial, every bit of it; without thought of return, save in the joy of giving and of seeing the gift's accomplishment. The total income of the Foreign Mission Boards of the United States and Canada last year was $20,407,861. Twenty millions of dollars; an inconsiderable sum as compared with six billion dollars. But all of it was "gift," an expression of love: love to God and to man; love for Christ and his coming Kingdom. A small sum in these days of huge figures; yet an impressive measure of love and faith and purpose, that we do well to exalt in the midst of these days.

And surely Christian hearts are to be more sensitive and more responsive hereafter than ever before to the figure of their Lord and Master facing with confidence the world of human need, and saying to his disciples, "Give!"

SUNDER SINGH, CHRISTIAN SADHU

By Rev. ALBERT J. SAUNDERS, M.A., of Madura

THERE has recently visited Madura, on a preaching tour, a wandering Christian friar, or Sadhu, of the Punjab, named Sunder Singh. India is a country of contrasts. It is a composite made up of medieval and modern elements; of backward classes and highly educated communities; of gross ignorance and of the highest philosophic thought—all mixed together. In other words, India is in transition from the ancient to the modern; from the old to the new. One can see this illustrated very plainly in the forms and practices of religion.

SUNDER SINGH

There are many wandering religious teachers in India. Every festival brings crowds of them. They remind one of the numerous religious orders in Europe in the thirteenth and fourteenth centuries. The last Indian census reports five millions of these unholy holy men. One cannot help thinking of the tremendous economic loss and waste which these figures represent, as well as of the impositions in the name of religion practiced on a credulous and charitable people.

Of course the men are not all fakes, and I speak of one who through twelve long years has proved himself in many ways a true Christian Sadhu—that is, a true religious teacher. His motto in life is, "My body will I sacrifice, my life will I lay down in the service of my Master and my Motherland."

We had been invited to meet the Sadhu in the house of a friend. As he came into the room we quietly stood, and there appeared before us a tall, well-developed Sikh of the famous "fighting Punjabis." He was barefooted, and dressed in a long saffron robe, with a small turban on his head. He carried a copy of the New Testament in his hand.

His voice is soft and pleasant, and the light of his face shows the calm peace of his soul. Some one remarked, "How like some of the pictures of the Christ he is!" Thus he appears, as he wanders day and night, summer and winter—from Kashmir to Madras, from Bengal to Gujrat, and even across the snowy Himalayas into far-away and unfamiliar Tibet.

Sunder Singh comes of a well-to-do Sikh family; he is now only in the thirties of his life; he gave up wealth, position, and honor to become a Christian Sadhu, for his family turned him out. He was sent, as a boy, to the American Presbyterian Mission school at Ludhiana, where Bible teaching constituted an essential part of the curriculum. Young Sunder had been brought up in the Hindu faith of his fathers, and did not wish to be subjected to Christian teaching. He re-

belled; he became the leader of a strong opposition to Christianity; and at last became so enraged at the Christian school that he left and joined a government institution. But the Christian teaching to which he had been forced to listen had not been in vain. It came to his mind again and again, and as he grew older he began to study carefully his own Hindu Scriptures, for the purpose of comparing them with and refuting the Christian religion. But the more he studied the less satisfied he became with Hinduism.

Then, almost desperate, seeking light and desiring peace, but finding only confusion of soul, he spent several years in scrupulous observance and practice of every precept of his own religion; but it seemed to do nothing in the way of quieting his soul. Then he began to examine other religions, but found them as barren as his own. Now was poor Sunder at war with himself. As a last resort, and with little hope in the experiment, Sunder turned his attention towards Christianity. He bought a copy of the New Testament and began to read. Soon he found himself becoming interested. His careless reading changed into careful study, and later his careful study turned into a passionate devotion. He saw in the despised and once hated Christ the Guru sent from God.

I asked him, "Why did you become a Christian?" He said: "Jesus brought peace to my soul, for as often as I read these comforting words—'Come unto me all that travail and are heavy laden and I will refresh you,' and 'God so loved the world that he gave his only begotten son, to the end that all that believe in him should not perish but have everlasting life'—something within me seemed to say, 'At length thy trials are ended and thy peace is come.' I have tested the Christ; he has done what he claimed to do; his peace has brought quiet and satisfaction to my soul. He is now my Giver of Salvation."

Of course he was persecuted; his father disinherited him and drove him from home. They tried to poison him; they drove him into the jungle, and tried to starve him. He was an outcast and persecuted almost to death. But he had counted the cost; he had joined the Master, and he would remain faithful even unto death.

He did not long remain idle. He had found the leader for India, and he must needs go and tell his people about him. He became a Christian Sadhu. His saffron robe took him everywhere; he cared not for heat nor cold, for hunger nor persecution; he asked not for silver nor gold; from village to village, from province to province, from Tibet to the south of India, from east to west he has gone, and is still going, preaching the message of Christ—not a Western Christianity, but the Christ of Asia; the Christ of the East for India; and he has had some wonderful successes.

He told us of an interesting secret Christian Sanyasi Mission in India. He said there are a great number of Christian Sadhus working secretly. Their converts reach thousands in number, scattered all over India. They are working quietly, but they are preparing for "The Day" when they will proclaim themselves openly as Christians; then India will become Christian. The possibilities of such an organization are tremendous. We do not know the accuracy of this report, nor the nature and extent of this secret mission, but its possibilities are certainly interesting. We shall seek further information about this secret Christian Sanyasi Mission.

Sunder Singh held a great meeting in the Victoria-Edward Hall in Madura. The building was packed to the doors, although it was at the time of intense religious excitement, boycott, and persecution over two young Brahman converts to Christianity. He spoke very simply yet earnestly about the religion of Christ, and what Jesus had done for him.

His interpretation of the Scriptures is suggestive. He holds with P. C. Mozoomdar (see "The Oriental Christ") that it is only the Easterner who can really appreciate the teaching of Jesus.

Jesus thought and taught in the simple, every-day experience of Eastern life. He said, "Ye are the salt of the earth." Salt is a necessity, but salt must have its goodness or it is useless. So with the Christian—he is a necessity, but he must have his goodness to give flavor to the life of society.

Jesus said to men, "Roll away the stone, and remove the grave bands"; but he himself said, "Lazarus, come forth." Jesus will not do what we can do. If we will remove the stone, Jesus will raise the dead. There are dead people all over India today, whom Jesus cannot raise because Christians will not remove the stones.

Here is a typical Sunder Singh story: Jesus raises the fallen, brings honor to the lowly. He himself rode on a donkey. In a certain village was a *dhobie,* a washerman, one of the lowest caste, but he became a Christian and a successful preacher. Thousands flocked to hear him. One day an influential Brahman said, "Why is it that you, a low caste man, can draw such crowds, while I, a Brahman, seem to have no influence at all?" The *dhobie* preacher said: "My Jesus has raised me. I was an outcaste; he has exalted me, and given me a message for men. Jesus takes the humble and lowly and uses them in his work. The people brought palm leaves and put their cloaks on the ground for Jesus to walk upon, but he did not tread upon them. The donkey received the honor of that triumphant entry. Why? Because it carried the Master. Likewise I am honored because I am permitted to bear the message of the great Teacher to men."

And so this singular man, without home or family, in sunshine and rain, in the hot southland and in the cold northland, goes from large city to small village with the grandest of all motives: "My body will I sacrifice, my life will I lay down in thy service —my noble land. May God help me!"

A PREACHING PLACE IN MADURA DISTRICT

GOOD NEWS FOR AFRICA

The Colored Congregational Churches of the United States Inaugurate a Work in Angola

SCENE: The First Congregational Church of Raleigh, N. C., packed with an eager throng of tastefully dressed, prosperous, intelligent looking people of the African race. In the front pews, the pastors of some fifty of the churches planted by the American Missionary Association, a splendid appearing group of men. In the rear, a company of American Missionary Association teachers, drawn from their schools, academies, and colleges throughout the South, together with secretaries from the New York office. On the platform, four ministers: Dr. George W. Moore, the church superintendent of the American Missionary Association; Rev. D. J. Flynn, superintendent of North Carolina; Dr. Henry H. Proctor, of Atlanta; and Secretary Patton, of the American Board. In the center of the platform, a young couple kneeling in prayer. Behind all, a map of Africa.

Those who were present will never forget the solemnity and joy of this occasion. It was the commissioning of the first missionaries to Africa to be sent out by the colored constituents of the American Board. The occasion was a landmark in the Board's history, and particularly in the history of the supporting churches. The missionaries are Rev. and Mrs. Henry C. McDowell. Their field will be Angola, on the west coast of Africa.

The commissioning service was held in connection with the Biennial Conference of Colored Workers, on Sunday afternoon, September 22. Following the presentation of the commissions, Mr. McDowell spoke tenderly of the motives and circumstances which had led to the volunteering of his wife and himself for this pioneer work. The leadings of Providence had been very marked. There was the meeting of the American Missionary Association Superintendents at Columbus in 1917, when earnest prayer had been offered that the right man might be forthcoming and when Mr. McDowell, a graduate of Talladega College and Theological Seminary, was prominently in their minds. When Dr. Moore informed him of the plans of the committee in arrangement with the American Board, it developed that Mr. McDowell had been studying "The Lure of Africa," and had been greatly moved in the matter of Afro-Americans engaging in missionary work in that continent. There followed earnest prayers on the part of himself and Dr. Moore and consultation with the young lady to whom he was engaged, correspondence with the American Board, and finally a clear and joyful decision. By common consent he is the one man best fitted to inaugurate the new work.

All who witnessed this commissioning felt that a step had been taken which may have large possibilities, both in Africa and in the United States. Dr. Proctor characterized the occasion as the greatest in the history of our colored churches, marking, as it does, their emergence as a missionary body. Some one spoke of the occasion as the "Haystack" of the colored people. Secretary Roundy, of the American Missionary Association, testifies to the marked influence of this movement in the matter of arousing the colored churches to self-consciousness in the determination to render a definite service for the redemption of Africa.

Secretary Patton, in presenting the commissions, pictured the welcome which Mr. and Mrs. McDowell would receive in Angola, where hundreds of villages are eagerly waiting for Chris-

tian teachers and preachers. He told how at a gathering of natives in Angola he described the coming of the slaves to the United States, many of whom were deported from their own section of the continent, and how the descendants of these people were liberated under the hand of Abraham Lincoln as the result of a great Civil War, in which more than half a million white men laid down their lives

MR. McDOWELL

MRS. McDOWELL

that the African in their midst might be free; of how God had turned their bondage to good account since they had learned the arts of civilization and had been converted to Christianity; of how the children of the Freedmen had received guidance and education in the schools and the churches which have been established, until now we see hundreds of thousands of them, intelligent, prosperous, and God-fearing; and, finally, how God had put it into their hearts to do something for their Mother Country, from which their ancestors had been so cruelly torn. He described how intensely interested the Africans of Angola were in this recital and how they promised to receive the workers from America of their own race with the same cordiality and deference which they had accorded to the white missionaries in their midst. Thus the newly awakened missionary zeal of the American Negro churches synchronizes with the eager expectation of the heathen populations to whom their representatives will go.

After such an impressive opening for new work, no wonder the Sustaining Committee, which had been created, is taking hold eagerly, looking to an adequate financing of their mission. Fortunately the American Missionary Association agrees to help at this point by applying to the Angola Fund certain funds which were created years ago for work in the Dark Continent. It is hoped that eventually other workers may be sent out to join Mr. and Mrs. McDowell, until there are enough on the field to warrant their establishing themselves as a separate station, possibly among the tribes in the south of our present field, where no work is being attempted. This is a movement of such unique interest and significance that we mean to keep the readers of the *Missionary Herald* acquainted with its progress from time to time.

BUILDING FOR THE NEW AFRICA

By Rev. JAMES DEXTER TAYLOR, D.D.

AMONG the countries that have formed the fringe of operations of the Great War, none has seen fighting on a grander scale and few are likely to be more profoundly affected by the results of the war than Africa. The map of Africa had already seen some extensive changes as a result of the events leading up to the war; more sweeping changes have been caused during the war by the conquest of all German territory in Africa.

We shall all have to buy new maps of Africa after the peace conference. But the changes on the map are as nothing compared with the changes in the African himself. He has experienced new contacts with civilization, both by the passing of European armies over his land and by fighting side by side with the white troops. He has seen aëroplanes and big guns and motor trucks in the remote jungles. Thousands of his race have crossed the seas and been in military labor battalions in France.

The ideas and ideals of the war have penetrated through the missionaries and through the recruiting activities into the remotest corners of the land. Africa, along with Belgium, Serbia, Armenia, Poland, will be on the lips of those who around the peace table (and the peace table will be the great common table of the world's thought) shall plan a larger, freer life for the unfortunate peoples of the world.

Our missionaries are realizing this and are building steadily and strongly, through church, school, and workshop, the spiritual foundations on which the new life of the African must rest. But such building cannot be effectively done with the tools of a century ago. An educational institution like Amanzimtoti Institute, in a progressive, civilized community like the Union of South Africa, cannot keep pace with the new needs on the old basis of mud-walled, thatch-roofed buildings or sheds of corrugated iron. The intellectual and spiritual ideals of the Institute, with its theological department, must be given a worthy material representation before the eyes of natives and white people; and the teaching staff of the school must have suitable accommodation for its classes.

How Amanzimtoti's theological department links up both with pioneer evangelism and with the ever-growing problems of the gold fields of Johannesburg is well illustrated in the story of Fezi. His intellectual background may be imagined from a question he once asked me when I was giving the class a simple dissertation on lightning and electricity. He asked, "Is it not true, then, that the thunder and lightning are caused by the movements of a great serpent at the bottom of a deep pool?"

His only clothing the *mutsha* of monkey skin, his only god his dead grandfather, his only ambition to secure money to add more wives to the seventeen-year-old bride he already had, he found his way to Johannesburg in that never-ending procession which pours constantly into that great city and back again into the wilds.

Amidst the double darkness of the mine compound Christ found him. After drinking in eagerly the rudiments of Christian truth he returned to the distant home in the scorching valley of the Sabi. He took the beads and rags of heathenism off that little wife and patiently taught her till she was ready for baptism. Like Andrew, he found his brother and brought him to Jesus, and the two went up and down the land for eighty miles, and where they went little congregations sprang up, rude chapels were erected, and presently schools were started.

After a few months more in the

night schools of Johannesburg he went after the little wife, brought her 800 miles to the Theological School, and there we feasted together on the fat things of God's word. I am proud that one of their young offspring has carried back to the Sabi valley the baptismal name of Taylor. An ideal preparation for a theological course—to gather a flock and then to leave it in charge of the brother one has won to Christ and go to learn how to shepherd it. Now he is back administering his group of congregations as an outstation of Johannesburg, 375 miles away.

"Enough Fezis would save Africa," says Willard Price, in "Ancient Peoples at New Tasks."

The illustration herewith is the drawing by the mission architect of the proposed auditorium and theological department of the Amanzimtoti Institute. The school is entirely without a chapel for its religious work. That a man who can do such architectural work should think it worth while to devote his life to industrial instruction of the African on an ordinary missionary salary ought to make those who have money willing to insure the construction of this much needed building. It would be a splendid memorial to some young man who has given his life in another kind of missionary service on the fields of Europe.

The proposed building will cost the modest sum of $25,000. That it can be built for such a sum in these days of tremendous cost is due to the use of the labor of the native Africans, who in the Institute are learning how to build both houses and character.

Checks may be sent to Treasurer F. H. Wiggin, 14 Beacon Street, Boston, designated "For the Amanzimtoti Theological Fund."

PROPOSED CHAPEL AND BUILDING FOR THEOLOGICAL DEPARTMENT FOR AMANZIMTOTI INSTITUTE

A NEW NAME IN CHINA

By Rev. ARTHUR H. SMITH, D.D.

Dr. Smith, in a letter written in mid-June and received in Boston in late August, describes an action of three mission boards in China which is of great importance and which will be read with keen interest by our constituency as another sign of the movement toward church union which is discernible in so many parts of the foreign field.—The Editor.

FOR more than fifteen years the ten different varieties of Presbyterian churches in China have been engaged in getting closer together, first by union of presbyteries, then of synods, and this year the long looked for general assembly was to have been mobilized. A few men of vision—Mr. Lobenstine, secretary of the Continuation Committee; Dr. Price, Southern Presbyterian, of Nanking Theological College; and others—had the conception of a yet larger possible combination.

Our mission received an invitation to send delegates to the "Federal Council of the Presbyterian Church" to see if some form of union of their churches with those of the London Mission and the American Board was possible. Our three delegates to the Continuation Committee meeting in Shanghai, in April, were designated to attend the Federal Council at Nanking, April 13–16. Mr. K'ung Hsiang Hsi could not go; but Miss Luella Miner and I were there, she for the first day only, having another meeting to attend at Shanghai, while I remained throughout the session.

Well knowing the conservative element in the Southern Presbyterian Mission, I had little expectation that anything very definite would come of it, but I was quite wrong; foreign opposition, if there was such, was not expressed, and the Chinese, who care nothing at all for "denominational distinctions," were heartily in favor. It was not difficult to agree upon outline preliminaries, which were all settled on the third day. I should say that Mr. Sparham, the new secretary of the London Mission "China Council," was a very important factor in the matter. He had been consulted at every step and had kept the provincial and local councils of his mission informed, and they had all voted in favor of the plan.

Our provincial councils, on the contrary, not knowing the details, had simply appointed delegates, but at the Mission Council at Lintsing, May 11–13, the action was ratified. Dr. Beard represented our Foochow Mission at the Federal Council, but the South China Mission had no delegate present.

The name chosen is "The Allied Church of Jesus Christ in China" (Chung Hua Tu Chiao Lien Ho Hui). Thus the words, "Presbyterian," "London Mission," and "American Board," will disappear in future, being replaced by a simple, suitable, and comprehensive designation.

The membership of the Presbyterian churches is something over 76,000, that of the London Mission and American Board churches, something over 20,000, making a total of over 100,000, one-third of all the Protestant Christians in China. A committee of sixteen, eight Presbyterian, four London Mission, and four American Board, will meet this autumn to arrange for the new organization. The spirit already shown is our warrant for the expectation that there will be no friction. In the Federal Council there was absolutely no opposition, and the only difference of opinion was on unimportant matters of detail. In itself, and in its influence upon the still ununited Methodists (eight different kinds) and the Baptists, this action may easily turn out to be the most important forward movement since the beginning of Protestant missions, 111 years ago.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$8,409.71	$2,599.32	$394.04	$126,186.74		$1,436.00	$139,025.81
1918	11,582.52	1,886.51	310.99	139,439.20	$1,000.00	1,753.50	155,972.72
Gain	$3,172.81			$13,252.46	$1,000.00	$317.50	$16,946.91
Loss		$712.81	$83.05				

A GOOD BEGINNING

THE year opens well, with gains in church donations, legacies, conditional gifts, and interest. There are losses in individual donations and in receipts from young people. The total gain for the month is $16,946.91, which makes one of the best Septembers we have had for many a year.

This is a reassuring report at the beginning of a year when we bring over a deficit of $26,000 from the year before. Let the good work go on. We must wipe out that deficit and then roll up an advance. The closing months of the calendar year, which is also the Church Apportionment year, are upon us. The great drive for $16,000,000 on December 8 should greatly stimulate giving during 1919, but we cannot count upon that for what remains of 1918. We trust pastors and church committees may do their utmost to bring up their allotments for this year. Every Congregational society feels the strain of war conditions—the American Board perhaps most of all. We must secure not less than $100,000 extra in 1919 on account of war costs. Every energy must be bent towards the task. Give us a good report next month, and our hearts will be cheered.

MISSIONS AND CHRISTIAN INTERNATIONALISM

(We give below a portion of a sermon by Rev. Ferdinand Q. Blanchard, D.D., pastor Euclid Avenue Congregational Church, Cleveland, O., in which he discusses the war and the church's opportunity. The reference he makes to Foreign Missions as a prime factor in the new world order is indicative of what many of our most thoughtful Christian leaders are saying in these days.)

The church must believe in and support missions as it has never done before. It must stand back of its missionary enterprises as the chief outstanding feature of the program which it must follow or fail utterly. Missions, in a word, are no longer to be regarded as a worthy enterprise in which Christian men may bear a part, but we must see that upon their successful prosecution depends the ability of the church to work out the chief task with which the present century has brought the church face to face.

There was an older view of missions which thought of the missionary as saving so many individual souls from dropping into hell. It was sufficient in its day and it inspired heroes, but it is no longer adequate. There is a more recent view of missions which conceives that the missionaries go forth to transform communities with light and love and to make the people of those parts of the world to which they go, better and happier. This involves a

large program of endeavor, but it is no longer adequate. If the spirit of Christ is ever to come between nations it must be present in the nations. The business of Christian missions today, their tremendous burden, and their surpassing opportunity, is so to transform the life of non-Christian peoples as to make possible right relationships between all peoples. The church is utterly blind to the larger significance of the missionary enterprise if it does not see the possibilities which it contains of a Christian internationalism. We must stand back of the missionary movement because we recognize that only through it can the church meet the tremendous challenge of the century. While we see to it that those who are the active agents of the missionary program are equal to their duty, we shall no less see to it that those who are the source of support appreciate the value of the service which is to be rendered. Only out of a church that has seen the vision will come the men and women who go forward and realize it. Only by a church which has seen the vision can the work which will bring Christian relations between nations be done.

THREE NEW HELPERS

The Home Department takes pleasure in announcing that three new workers have joined its staff. In the Boston office we are to have the help, as a general assistant in the Home Department, of Rev. Frederick H. Means, recently district secretary for New England of the Missionary Education Movement. Mr. Means is well known in Congregational circles through his connection with an old Boston family. His father was Rev. James H. Means, D.D., pastor of the Second Church, Dorchester.

Mr. Means is an alumnus of Harvard College and of Yale Divinity School. He held a pastorate in Madison, Me., and comes to the Board qualified in many ways for useful service. In addition to general activities in behalf of the churches, Mr. Means will be in charge of the library which the Board maintains in the Congregational House, in which capacity he will hold himself in readiness to undertake special research for persons who desire information on missionary subjects past or present, and to answer such letters as may come calling for expert information.

Rev. Alden H. Clark, formerly of India, while detained in this country, will render special service, first in the New York office, as *locum tenens* while Secretary Smith is in China, and later in the Boston office as general assistant in the Foreign Department. In addition to a peculiarly fruitful missionary experience in India, Mr. Clark comes to the Board with the advantage of an extensive trip through our missions in China and Japan, taken in connection with his homeward journey. He is the son of Prof. J. B. Clark, of Columbia University, is a graduate of Amherst College and Union Theological Seminary, and is already well known, both East and West, in Congregational circles. He has been enthusiastically supported while on the mission field by the Plymouth Church, of Minneapolis.

Rev. James H. Dickson, of Ceylon, being detained in this country for a period of two years, offers himself for special work among the churches. He has been assigned, during the fall months and January, to the state of Michigan, where he will be available for missionary addresses and for the carrying through of the practical plans of the Board in the matter of missionary education and support. The State Conference of Michigan, through Superintendent Sutherland, offers him the hospitality of the state headquarters at Lansing. From that center he will range widely through the state. After finishing with Michigan he will probably take up work in Ohio and Northern New York in connection with our New York office.

We bespeak for these brethren a warm welcome wherever they may go.

Along the Line

There is a new spirit of discipline abroad. Men walk straighter, children obey more promptly in imitation of military discipline. We are copying the willingness of the boys in khaki.

This spirit will be tested all along the line in our churches as we approach December 8. Here and there we hear of a few churches that still pride themselves on their independence and decline flatly to coöperate with the denomination.

Friends seem to think it a matter of praise to remark, "We do things in our own way in our church." That spirit among the Allies was losing the war for three years.

Other churches will heartily join in the drive, December 8, when hundreds and possibly thousands of our churches will press out of their trenches of deficit and business inefficiency, over the top for a real victory.

Out across the states responsible leaders are standing in their places. Down through the associations and into the smaller groups, other leaders of no less importance have accepted their task. Let no man slight his corner of the preparation.

If YOU were assigned twelve churches to persuade into the Every-Member Canvass, then, my brother, take no rest and give the churches no rest until the principle of "One for all and all for one" has been established anew in the hearts of our members. Many a group of churches may fall out of the line because one person, who was assigned a task, went on to state difficulties, rather than to overcome them.

In many a local church some hard-headed brother is ready to block the way for this new plan with that maxim of stagnation, "We never did it this way before." Some careless pastor will fail to put the challenge before his church. Some leading deacon will find himself too busy to attend the committee meeting where he should have secured final and favorable action.

Each in his place, but all in the same spirit, willing to do the utmost in loyal coöperation and with the determination that our churches can and must increase their business efficiency to that minimum figure suggested by our Apportionment Plan—that is our program for the remaining weeks of the year.

FOREIGN DEPARTMENT

THE BALKANS

From Monastir

Brief notes have reached our office from Miss Mary L. Matthews, of Monastir. She acknowledges letters from our Foreign Secretary, and we learn that our letters reach Monastir in about two months to the day from the time they leave Boston, while the cards or notes which are permitted to come to America reach us in about half that time.

Miss Matthews speaks of the thirtieth anniversary of her sailing from Boston to go to Monastir the first time, and says that she feels "only about thirty-five years old now, but I was more than five when I started!" She continues: "I am very busy and have the joy of knowing I am useful. There are now 454 families registered to receive money from husbands or sons in America through the American consulate."

TURKEY

Activities in Sivas

We are allowed to quote a few facts from a recent letter received by relatives of Miss Mary L. Graffam, of Sivas. Under date of July 18 Miss Graffam says:—

"I am well and going on as best I can, with more or less ups and downs. At present the girls and I are living in H—— Effendi's house, all the buildings in the compound having become an orphanage."

She names three or four of the older girls or younger teachers of the Sivas station as at work, one "head sister of this new orphanage," another "head sister of the Central Hospital," one head nurse of the hospital in our Sivas college buildings, and a fourth in charge of a third orphanage, while others have important duties. "Still another new orphanage is to be started in the monastery, and I have been asked by the governor to take an interest in it.... My knitting machines and other industries are doing well."

Fortunate Smyrna Station

Of the American Board's fifteen stations in Asiatic Turkey, Smyrna has been the one where mission work has been least interrupted. This has been due in large degree to the good will, resoluteness, and efficiency of the chief officials of the city and province. A private letter from President MacLachlan, of the International College,

THE GYMNASIUM, SMYRNA
120 feet long and 60 feet wide

to a friend in this country, written last April, makes grateful mention of the governor-general, Rabini Bey, as the one to whom they owe much for the facilities that have made it possible to carry on the work of the college, and for the comparatively favorable conditions under which the missionary company lives.

We are permitted to quote from this letter Dr. MacLachlan's review of the last college year, particularly as to the Christian activities:—

"We are having a very remarkable

year in the college under conditions which are certainly exceptional in almost every respect, and of which it is impossible to write you now. The term opened at the usual time and almost at once the registration ran up beyond the limit of one hundred (in the college department only), which we had fixed on as all our very limited staff could handle properly. It was of course impossible to accept boarders, but about twenty-five of those who were formerly resident were accepted as boarders in some of the homes on the campus.

A Round of Religious Work

"By special favor of the governor-general, I have been able to continue my regular work in the college, including chapel exercises, and, in addition, have taken charge of the accountant's work in the office. These latter duties, in view of the limited number of students and the boarding department being closed, have been comparatively light. A much heavier burden has been carried by Professor Reed, who, in addition to all his regular duties, has conducted the great majority of the regular Sunday morning chapel services. The week evening service on Wednesdays, which is always well attended by our campus community and a number of students, is taken in turn by all the teachers. Voluntary Bible study classes, undertaken on the initiative of the students, are conducted every Sunday morning and evening by myself and Mr. Reed, respectively, and are well attended. The Young Men's Christian Association meetings on Friday afternoons, which are almost exclusively in the hands of students, were never so well attended—the Common Room being frequently crowded to overflowing. Nearly all the students attend, and a good many of our friends on the campus. The meeting for mission study every Tuesday afternoon, organized and run entirely by the students, is also well attended. On Thursday afternoons Professor Papadopoulas, head of our Greek department, conducts a special preaching service for the Greeks in this neighborhood. Never in the past has there been such an excellent spirit among the students, and it is the strongest men in the classroom and in athletics who are the leaders in all these Christian activities. The student president of the College Young Men's Christian Association preaches every Sunday morning in one of the big Greek churches in the city. Plans for our 'Fourth Paradise Student Conference,' on May 10, 11, and 12, are well under way; and a number of prayer groups among the students are a guarantee that this conference will rank with its predecessors in spiritual influence and uplift."

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MEXICO

Matters in Mexico

Mr. Louis B. Fritts, of Hermosillo, in our Mexico Mission, sends a summary of a recent journey to Guadalajara, looking toward the repairing of the Board's buildings there and the reopening of the school. He found many problems to be faced and much loss to be repaired before active work can be resumed. After stating some of the discouraging features of the Guadalajara situation, he closes his letter with an account of the Regional Conference, held in Mexico City, which impressed him very hopefully. He says:—

"It was a great inspiration to see the Gante Street Church auditorium crowded, even as to standing room, at least 750 persons being present. A trained chorus of sixty voices sang the 'Hallelujah Chorus' and 'The Heavens Are Telling' as I have scarcely ever heard them sung. The leading soprano of this splendid chorus is the wife of the governor of one of Mexico's greatest states, which fact ought to convince the most skeptical that the despised Evangelicals are beginning to arrive.

"And then the discussions! The papers showed careful preparation and a grasp of the problems to be overcome that was very encouraging. The spirit of unity and coöperation was evident, and in no quarter so strong as in the new Union Seminary. The young men from this institution took the leading rôles in several sessions, and it was really astonishing to see how completely this school is already molding evangelical thought and sentiment.

"On every hand great credit was given to Dr. Howland for all the movements toward closer federation. He is recognized by all denominations as the great leader in Mexico today."

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MICRONESIA

Kusaie Heard From

Under date of June 24, Miss Elizabeth Baldwin writes from the Board's station in the Caroline Islands, saying:—

"Your letter of April 25 reached us on June 21, very promptly for these days, and was most welcome. We cannot tell you how refreshing and comforting letters are to us in our isolated home. Two months had elapsed since the last mail was received. We do not receive all the papers we subscribe for by any means, but some come through. We received by this mail our Christian Endeavor topics for the current year, which we will have to translate into two languages, for the use of the Christian Endeavor societies in 1919.

"Our little hand printing press is kept busy all the time, for all of our printing must be done a page at a time. We are just completing the production of a catechism in the language of this island. Our work in Bible translation has been greatly hindered during the past two months by two epidemics of sickness which passed over the island in quick succession. In the first epidemic the only child of my native helper lay at death's door for several days, and, though his life was spared, he has not yet regained his strength. Scarcely any one on the island escaped the second epidemic, and there were many very serious cases.

"One of the deacons of the Marshall Islands church has just spent a couple of months with us, and returned on this steamer to his home. One of our finest young men went with him to enter upon the work in those islands, and also the girl to whom he was engaged. As they both belonged to the Marshall Islands, it was thought best that the marriage should take place there rather than here. The girl is a fine musician and competent in many ways.

"By the good hand of our God upon us we are still able to go on regularly with the work, and have had our needs wonderfully supplied. We, too, have our 'meatless days,' but I cannot say that it is any great privation, when the meat has to come out of a tin can. We have learned to eat breadfruit, taro, and native fruits with a relish, and in these days use only flour, sugar, tea, and rice of foreign commodities. We have cows and pigs, so are able to enjoy milk and butter, and occasionally a dish of pork. So you see that truly we have no need in this line. That which lays upon our hearts is the work, that we may see more spiritual-mindedness in the professing Christians, and more whole-hearted consecration to our Master's service. Pray with us for this."

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AFRICA

Word from Mrs. Maxwell

Deep sympathy has gone out to Mrs. Katherine S. Maxwell, who, with her children, has bravely taken up her life and work again in South Africa since the death of Rev. Charles H. Maxwell, in Durban, where he was attending the mission's annual meeting in August, 1917. It seemed to

many friends unwise for Mrs. Maxwell to stay at Beira, alone with her children through the next few months, and she packed their library and part of their furniture and went to Durban, where the boys were put in school.

Last February Mrs. Maxwell started for Beira, by steamer. The boat went through a cyclone, the worst known for many years, and Mrs. Maxwell found that the mission house was in ruins, the ocean having washed over the Sea Wall like a river, and gone two blocks beyond the house. However, a friend, with some twenty native boys, had removed all the furniture and books, working till the water was up to their chests.

Mrs. Maxwell writes: "It was painful to see the ruins, but after I went back to the hotel, I heard the boys, who had gone to their huts, singing a translation of Mr. Maxwell's eleventh hymn, 'Jesus Christ Is Risen Today, Alleluia!' and I realized that the work for which he lived still lives in the hearts of men."

Later Mrs. Maxwell took what furniture she could and returned to Durban, where, as she says, she helped herself to work. She goes on:—

"I held my thirty-ninth service this morning in the Grey Street School. I have had a service every Sunday morning for the native prisoners in the central jail, and I hope to follow these women up as they get out, for it is then they need help.... Then if I had another life I could spend it just for the white women I find there."

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JAPAN

The Japan Missionary in Vladivostok

Several features of this issue of the *Missionary Herald* call attention to the missionary at work in relation to the war—either in relief work, with the Young Men's Christian Association and Red Cross, or in connection with hospital bases, labor camps, or in government employ at home. Rev. Marion E. Hall, of our Japan Mission, has been permitted by the mission to join Red Cross or Young Men's Christian Association forces in Vladivostok, with, perhaps, a prospect of going farther inland as events develop. We print a section of a letter sent back to his friends in Japan by Mr. Hall, after he had his work outlined in Vladivostok. He writes:—

"I am now in a position to say just what my part of the work will be. It looks pretty big for me, but I have already got something started, and the light begins to dawn on the side of the job I have to solve.

"There are about five thousand refugees in the city here with more or less means. Some are entirely destitute, and those we are helping already. Some have a little now, and are asking for nothing at present, but when the winter sets in all these must be cared for. As the lines where the Bolsheviki hold are taken by the Czechs, more refugees will surely come in, and that means a new bunch to be cared for.

"I have been told to make a thorough investigation of all these people, finding all about family affairs, moneys, hopes, needs, health, abilities, etc., in order to line them up later in industrial work. I have two interpreters, one man a Serbian who just escaped with his life, losing some children in doing so, and the other fellow is Armenian and as keen as a whip. So I am well equipped as for brains. It is now up to me to use mine and get the thing started. A car and driver are always at hand to take me when the work calls, and that is all the time.

"It is great to help these people who come from all over Europe, driven for thousands of miles without mercy, and for the most of the distance without food. They think we are their saviours and are abject in their expressions of gratitude. Any moment they expected to be run off, until America came, and then they knew all was well. We have a great deal to live up to, we Americans....

"My friendships with the Czechs are simply wonderful. We are all amazed at them—level-headed men, with brains, poise, hearts, and a bunch of loyal workers; they are the hope of things just now, and our hopes in them are bound to be realized."

CHINA

Accomplished at Wen An

A comprehensive letter from Rev. W. B. Stelle, of Tunghsien, gives an account of the relief work done at Wen An in four months by the committee with which he was connected. He says:—

"Some of the things already accomplished are:—

"2,000 men employed on a dike and half of their wages delivered to their families.

"1,200 men employed under like conditions on the Peking-Tunghsien highway.

"$20,000 worth of grain distributed to 18,000 families.

"500 tons of coal delivered to 2,000 families.

"4,000 garments given out.

"100 families transported to Manchuria and started under favorable farming conditions.

"3,000 physically unfit women and children supported in refuges, being taught to read and aided in one kind of industry promising self-support.

"18 orphans given homes.

"3,000 children vaccinated.

"1,000 persons received medical treatment.

"The man whom I like to call the first citizen of Wen An, the head of the Board of Education for the county, was at Tientsin, attending a convention of teachers, when the four representative citizens accompanying the first party of colonists to Manchuria passed through Tientsin. In all the arrangements for transportation he was the one most interested. With notebook in hand, he instructed the County Committee as to every detail of the intricate journey, for the party passed over sections of railway maintained respectively by China, Japan, and Russia.

"The women wept when they left their homes, but the scenes of Tientsin, which they had never visited, attracted their attention. Mr. Li took advantage of their quiet mood, and while sailing down the river within the big city he assured them of the bountiful opportunities of homemaking in the grass lands to which they were journeying. It was he who carefully superintended the distribution of food to these famished people. In his flowing robe, he stood beside the gang plank and assisted tottering mothers as they carried and led small children onto the boat. As the train was starting, after twelve o'clock at night, it was he who gave further words of caution or suggestion. And finally he waved them an inspiring farewell. I like to remember his faithfulness as a promising forecast of a better day for Wen An.

"The majority of our working force is made up of students of the Bible schools. All three classes of the Men's and the graduating class of the Women's Bible School are both giving and getting much at Wen An. They superintend the refuges and greatly aid the refugees, who look to them as children to parents. The Sunday preaching service, which they hold for the village, is thronged, and their gospel message made powerful and effective. Moreover, the experience of direct and practical dealings with men is highly instructive and developing to the divinity students.

"The work of dike repair is superintended by men of mechanical experience, citizen artisans, who serve without pay, joined in each grade with a Christian student. One professional and one amateur are at the head of the organization. A like pair are overseers of four couples of sub-inspectors, each couple managing five hundred men. Moreover, each hundred men are jointly captained by a local leader and

a student. Finally, each twenty workmen have one of their own number whom they choose as lieutenant.

"A keen patriotism inspires to repair that dike, which generation after generation learn to regard and speak of as the life of their country. Besides this a compelling appeal is made to the workmen to be frugal in their commissariat, so that the generous half of their wages, to be delivered to their families in the form of grain, may be the largest possible. The organization is, therefore, like one big family with home interests. Under these circumstances the half-day Sunday rest, with its preaching services, is a mutual renewal for another and better week of loyal effort. Looking into the faces of these earnest workmen last Sunday afternoon, and listening to the sane advice which supplemented the Glad Tidings from the Heavenly Father, and hearing that message also seconded by one of their own number, the local overseer, I felt that this was gospel preaching of a high grade of effectiveness."

"PIG ALLEY," IN PEKING

THE PORTFOLIO

The Missionary Promotes Democracy

It may be many decades, even centuries, before democracy appears in its noon-day splendor among the backward nations, but none the less the day of the common people is dawning. The most marked feature of the Orient today is the drift toward democracy. In the creation of this movement the missionary, particularly the American missionary, has had a very large part. He teaches the people to read and to think together. The Methodist Episcopal Mission in Hinghwa, China, for example, publishes the only newspaper for more than three million people. The American missionary is himself a democrat. He usually has been born on a farm; he worked his way through a small college in the Middle West. He fairly exudes democracy wherever he goes. He demands religious liberty, preaches the brotherhood of men high and low, gives himself to the care of the unfit and the weak, which are so often trampled under foot by the backward races, and sets before people the Bible,

which has ever been the inspiration of democratic movements. The missionary becomes unconsciously the builder of a new civilization, or, at least, of a new social ideal. Whatever he builds is democratic. It must be from the very nature of the instruction. The missionary not only reaches the influential people of the community; he creates them.

From "The New Type of Missionary," by Tyler Dennett, in "Asia" magazine for September.

And More Might Be Told

"At one point outside Paris there had been a handful of soldiers; we (Y. M. C. A.) had rented a *café* and put a French woman in charge, with a weekly visit from a secretary. We received a call one day from an officer that a large number of troops would arrive the next day, and we had better do something about it or shut up shop. No man was available, so we put the case up to a little black-eyed, snub-nosed, self-reliant young woman, who had been raised on the missionary field, and was ready to tackle anything. I there had my first experience in installing a woman as general secretary of a Young Men's Christian Association. Made good? She is the best man we've got; wish we had fifty more like her. She handled it alone, sick part of the time, with French help for six weeks, and took care of more men than lots of city associations with four or five husky secretaries on the staff.

"She now has another young woman with her who never did anything more serious in her life than 'tat'; but she has entered into the spirit of the thing and is finding the joy of her life in service. They run a first-class restaurant, teach five or six French classes, have weekly entertainments in the town hall, change thousands of dollars into francs, and keep men away from the saloons, have a bang-up religious service every Sunday night with a crowded house, and are now promoting baseball, tennis, etc.

"We offered to send them a man to help. Nothing stirring! No mere man could get a look-in. Besides, the troops wouldn't stand for it. Every man in camp, officers included, has elected himself special assistant, and they get in each other's way trying to help. Any man who tried to get mushy with these girls or to offer the least insult would probably be shot before breakfast without the formality of a court martial."

This young lady is Miss Jean Christie, of Tarsus, Wellesley College and Columbia University, daughter of Rev. and Mrs. Thomas D. Christie. Her father is in America, acting as Young Men's Christian Association secretary at Camp Kearny. Her mother is carrying on mission work in Tarsus.

The paragraphs quoted are from a letter from Mr. Rhodes, superintendent of Y. M. C. A. in Paris, which was printed in the Riverside, Cal., "Enterprise."

WORLD BRIEFS

Stanley Pool, in the Congo Free State, is to have a Y. M. C. A. station.

An Episcopal church, clubroom, and rectory have been built for the use of troops at Camp Sherman, Ohio. Its taking and appropriate name is, Church of the Centurion.

The British National Council of the Y. M. C. A. has asked for the release of twenty missionaries who speak Mandarin, that they may serve for at least a year each in the labor camps in France.

In Mesopotamia the Indian Y. M. C. A. is carrying on a university — Makinah University — for men in the armies. There are classes in engineering, theology, chemistry, anatomy, electricity, Arabic, Hindustani, etc.

There has recently been held in Mexico City the First Mexican National Merchants,

Congress, at which prominent business men from leading Mexican cities, from Yucatan, and even from Chiapas, discussed the economic problems of the country. A Y. M. C. A. man was secretary of the congress, and the Y. M. C. A. was one of two bodies to give a public reception to the gathering.

One of the little heralded benefactions of the Rockefeller Foundation is the hospital ship equipped, at the suggestion of Bishop Brent, to cruise among the 300 islands of the Sulu (or Jolo, as it is sometimes spelled) Archipelago, to the southwest of the Philippines and of the South China Sea. The ship has a modern operating room, a ten-bed hospital ward, a pharmacy, etc., and its expenses are guaranteed for five years. This Good Samaritan ship will have a regular round of calling places from Mindanao down through the islands, and will heal the sick, preparatory to the poor having the gospel preached unto them.

THE CHRONICLE

Arrivals in this Country

September —. In the United States, Miss Estella L. Coe, of Kobe, Japan.

Arrivals on the Field

September 7. In Guadalajara, Mexico, Rev. and Mrs. Leavitt O. Wright, joining the Mexico Mission.

Births

July 11. In Peitaiho, North China, to Rev. and Mrs. Vinton P. Eastman, of Lintsingchow, Shantung District, a daughter, Ruth Margaret.

July 27. In Peitaiho, North China, to Rev. and Mrs. Henry S. Leiper, a son, Henry Martyn Welling.

August 3. In Foochow, China, to Rev. and Mrs. W. H. Topping, a son.

August 16. In Karuizawa, Japan, to Rev. and Mrs. Kenneth S. Beam, of Tokyo, Japan, a daughter, Florence Elizabeth.

September 27. In Sirur, Marathi Mission, India, to Rev. and Mrs. A. A. McBride, a daughter, Leslie Andrew.

Deaths

October 9. In Oberlin, O., of appendicitis, Jessie Fairbank, eldest daughter of Dr. and Mrs. James B. McCord, of Durban, South Africa.

October 16. In Fort Worth, Tex., of injuries in an aëroplane accident at Camp Carruthers, Wilfred Livingston, eldest son of Rev. and Mrs. Thomas W. Woodside, of the West Central Africa Mission.

* * *

We regret that, through a misunderstanding of a telegraphic message, we announced, in the September *Missionary Herald*, the arrival in this country of Dr. and Mrs. Chauncey Goodrich, of North China. They are still in Peking, so far as we now know.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, W. P. Breneman,	50 00	
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Brewer, 1st Cong. ch.	18 38	
Bridgton, North Cong. ch., C. H. Gould,	5 00	
East Baldwin, 1st Cong. ch.	5 00	
Fryeburg, 1st Cong. ch.	10 00	
Kennebunkport, South Cong. ch., for Ceylon,	50 00	
Litchfield, Cong. ch.	10 00	
New Portland, North Cong. ch.	4 00	
Portland, Woodfords Cong. ch.	46 59	423 97

New Hampshire

Amherst, Cong. ch.	11 52	
Barrington, Cong. ch.	28 60	
Bethlehem, Cong. ch., for Philippines,	18 50	
Boscawen, E. Raymond,	18 00	
Chichester, Cong. ch.	25 00	
Concord, South Cong. ch., Mrs. Laura A. McFarland,	10 00	
Epping, Cong. ch., Mrs. Mary E. Boynton,	1 00	
Exeter, 1st Cong. ch.	110 25	
Goffstown, Cong. ch., Mrs. Laura E. Gerould,	5 00	
Hanover, Center Cong. ch.	4 77	
Hillsboro, Smith Memorial Cong. ch., of which 100 toward support Rev. C. L. Storrs,	106 00	
Intervale, Mrs. Eliza H. Fette,	5 00	
Laconia, Cong. ch., Miss. Soc.	5 00	
Lyme, Mrs. E. S. Wright,	5 00	
Merrimack, Cong. ch.	39 00	
Penacook, Cong. ch., C. F. Ranney,	10 00	
Stratham, Cong. ch., Mrs. Harriet Brierley,	10 00	
Webster, Cong. ch.	3 20	415 84

Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l, 18 00

433 84

Vermont

Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou, 49 58
Bennington, 2d Cong. ch., of which 2 from H. L. Hall, 54 05
Castleton, Cong. ch. 35 00
Dummerston, Cong. ch. 14 63
Duxbury, Cong. ch. 3 00
Morrisville, 1st Cong. ch. 13 00
Newbury, Cong. ch. 100 00
Perkinsville, S. W. Butterfield, 1 00
Royalton, Cong. ch. 30 00
Rupert, Cong. ch., of which 5 from E. F. Haye, 26 60
Shorcham, Cong. ch. 63 00
Warren, United ch. 12 00
West Brattleboro, Cong. ch., Mrs. L. H. Stellmann, 1 00
West Charleston, Cong. ch. 21 00
Woodstock, Cong. ch. 24 52——448 38

Massachusetts

Amesbury, G. 2 00
Andover, Free Christian Cong. ch., of which 100 from Friend, 150; South Cong. ch., Florence I. Abbott, 2, 152 00
Attleboro, Calista C. Thacher, 25 00
Becket, 1st Cong. ch. 9 05
Bernardston, Goodale Memorial United Cong. ch. 12 74
Beverly, Dane-st. Cong. ch., toward support Rev. J. L. Moulton, 148 50
Boston, Old South Cong. ch., Rev. Fred'k Morse Cutler, 50; Baker Cong. ch. (East Boston), 6.60; Cong. ch. (Roslindale), J. Martin Wells, 2; 1st Cong. ch. (Hyde Park), Friend, 2; Mary E. Fales, 5; E. O. Otis, 5; Chas. A. Ufford, 2, 72 60
Brookline, Harvard Cong. ch. 109 07
Cambridge, Pilgrim Cong. ch., 46.47; 1st ch. (Cong.), Jas. H. Ropes, 10, 56 47
Cohasset, 2d Cong. ch. 19 42
Danvers, Maple-st. Cong. ch., Wm. B. Carleton, Jr. 2 10
East Bridgewater, Union Cong. ch. 6 00
Enfield, Cong. ch. 30 00
Essex, Joseph W. Bacon, 10 00
Falmouth, East Cong. ch. 3 50
Framingham, Plymouth Cong. ch., A. K. Stone, 50 00
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125 00
Hanover Center, 1st Cong. ch. 26 55
Haverhill, Center Cong. ch. 46 20
Heath, Union Cong. ch. 30 00
Lincoln, Cong. ch., 302; Mrs. Ellen G. Trask, 1, 303 00
Lynnfield Center, Cong. ch., Nathaniel Ross, 1 00
Malden, Maplewood Cong. ch., for work among Armenians, 23 15
Mansfield, Mrs. F. A. De Wolfe, 9 00
Methuen, Perley D. Smith, 10 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 436 20
Montague, 1st Cong. ch. 18 85
Newbury, 1st Cong. ch. 30 17
Newton, North Cong. ch. 15 00
Newton Center, Anonymous, 1 00
Newtonville, Mrs. Eugene Rust, 5 00
North Attleboro, Alice M. Hall, 1 00
Northbridge, Rockdale Cong. ch. 14 30
North Rochester, Cong. ch., Geo. H. Randall, 2 00
Otis, Cong. ch. 5 50
Oxford, Friend, 1 00
Pigeon Cove, Cong. ch. 10 00
Randolph, T. 25 00
Reading, Mrs. W. H. Hodgkins, 20 00
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting, 166 66
Rockland, 1st Cong. ch. 12 70
Saugus, Wm. B. Taylor, 25 00
Shrewsbury, Friend, 5 00
South Ashfield, Cong. ch., A. F. Richmond, 2 00
South Hadley, Mrs. Dotha A. Woodward, 1 00
Springfield, South Cong. ch., 145; Mrs. Wm. H. Haile, 20, 165 00
Stoughton, 1st Cong. ch., E. E. Goward, 5 00
Taunton, Winslow Cong. ch. 30 00
Topsfield, Cong. ch. 40 00
Webster, 1st Cong. ch. 55 50
West Cummington, Cong. ch. 5 20
Westford, Union Cong. ch. 25 00
West Medway, 2d Cong. ch., Friend, 5 00
Winchester, 1st Cong. ch., 383.96; Mrs. John G. Olmstead, 2, 385 96
Winthrop, Union Cong. ch. 115 50
Worcester, Plymouth Cong. ch. 232 86
———, Matured Cond'l Gift, 1,000 00—4,144 75

Legacies.—Boston, Mary K. Flint, add'l, 547.35; Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 8.61, 555 96
Pepperell, Sarah E. Lamb, by Horace T. Whipple, Ex'r, 596 38
Springfield, Edmund D. De Witt, by Gurdon W. Gordon, 600 00
Winchester, Harrison Parker, by Fanny F. Parker and Asa Merrick Parker, Ex'rs, 1,000 00
Worcester, Thos. W. Thompson, add'l, 21 00—2,773 34

6,918 09

Rhode Island

Newport, United Cong. ch. 38 30
Pawtucket, Park Place Cong. ch. 86 00
Providence, Free Evan. Cong. ch., 13.17; Union Cong. ch., Mrs. Geo. H. Babcock, 3, 16 17
Slatersville, Cong. ch. 31 65——172 12

Young People's Societies

Maine.—Portland, Woodfords Y. P. S. C. E. 4 50
New Hampshire.—Hillsboro, Smith Mem. Y. P. S. C. E. 6 00
Massachusetts.—Hanover Center, 1st Y. P. S. C. E., 18; Somerville, 1st Y. P. S. C. E., Jun. Dept., 10, 28 00

38 50

Sunday Schools

Maine.—Litchfield, C. S. S., 2; Portland, Woodfords C. S. S., 2.19, 4 19
Vermont.—North Bennington, C. S. S. 20 00

24 19

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch. 10 00
Berlin, 2d Cong. ch. 30 21
Bolton, Cong. ch. 10 00
Bridgeport, Park Cong. ch., 22.28; United Cong. ch., Mrs. J. H. Van Tassel, 10, 32 28
Bristol, Cong. ch. 201 68
Columbia, Mary L. Fuller, 2; Friend, 5, 7 00
East Haven, Cong. ch. 65 00

Greenwich, North Mianus Cong. ch. 4 00
Hartford, Immanuel Cong. ch., 400; Mrs. G. H. Pryor, 2, 402 00
Lebanon, Edwin N. Hinckley, 5 00
Mansfield, 1st Cong. ch. 50 00
Meriden, Center Cong. ch., Frances E. Webber, 3 00
Middletown, 1st Cong. ch. 19 29
Milford, 1st Cong. ch. 77 00
New Canaan, Cong. ch. 55 47
New London, Clara W. Newcomb, 5 00
Niantic, 1st Cong. ch. 22 00
North Woodstock, Cong. ch. 4 75
Norwich, Taftville Cong. ch., 23.25; United Cong. ch., Mrs. W. W. Collins, 5; Mrs. Geo. D. Coit, 5; Mrs. S. G. Hartshorn, 1, 34 25
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 11 49
Redding, Ada Davis, 5 00
Rockville, Union Cong. ch., 14.68; Friend, 10, 24 68
Rocky Hill, Cong. ch. 22 75
Saybrook, Mrs. Robt. Chapman, 5 00
South Manchester, Cong. ch. 84 00
Stony Creek, ch. of Christ, 33 00
Thomaston, 1st Cong. ch. 24 38
Waterbury, Mrs. Marion J. Willard, 1 00
Westport, Saugatuck Cong. ch., Member, 5 00
Windham, 1st Cong. ch., Guilford Smith, 100 00
Windsor, Cong. ch. 41 19
Windsor Locks, Cong. ch. 66 00
Woodstock, 1st Cong. ch. 25 00—1,486 42
Legacies.—New London, Mrs. Martha Strong Harris, add'l, 15,600 00
New Preston, Walter Burnham, add'l, 2 19
West Hartford, Abigail P. Talcott, by Wm. S. Griswold, Trustee, add'l, 153 80—15,755 99
17,242 41

New York

Albany, Mrs. Lorenzo Hale, 10 00
Brooklyn, Ocean-av. Cong. ch., 105; Lewis-av. Cong. ch., 50, 155 00
Buffalo, Rev. Theodore T. Holway, 10 00
Canandaigua, 1st Cong. ch. 150 00
Churchville, Union Cong. ch. 48 76
Coventryville, Cong. ch. 6 00
Elmira, Park Cong. ch. 100 00
Lockport, 1st Cong. ch. 50 00
Mt. Vernon, 1st Cong. ch., for Foochow, 25 00
New York, Pilgrim Cong. ch., Mary M. Bailey, 25; Manhattan Cong. ch., Friend, 10, 35 00
Ontario, Immanuel Cong. ch., toward support Rev. G. G. Brown, 17 00
Riverhead, J. W. Downs, 5 00
Schroon Lake, Cong. ch. 26 00
West Bloomfield, Cong. ch. 25 11
———, J. C. D. 5 00—667 87
Legacies.—Brooklyn, Chas. A. Hull, add'l, 47 50
715 37

New Jersey

East Orange, 1st Cong. ch. 165 00
Millington, Baptist ch., H. De Mott. 10 00
Montclair, 1st Cong. ch., of which 15 from Friend, 515; Watchung-av. Cong. ch., 50, 565 00
Orange, Sara C. Spottiswoode, 10 00—750 00

Pennsylvania

Edwardsville, Bethesda Cong. ch. 20 00
Kane, W. H. Davis, 40 00
Swarthmore, Paul M. Paulson, 5 00
West Spring Creek, Cong. ch. 1 00— 66 00

Ohio

Akron, West Cong. ch. 38 75
Cleveland, Park Cong. ch., 27; Denison-av. Cong. ch., 25; Henry W. Tappe, 5, 57 00
Mansfield, 1st Cong. ch. 86 50
New London, 1st Cong. ch. 20 00
Oberlin, 1st Cong. ch., Mr. and Mrs. Azariah S. Root, 10; 2d Cong. ch., Kemper Fullerton, 5; Mrs. F. R. Bunker, 5, 20 00
Springfield, 1st Cong. ch. 74 92
Steubenville, Annie G. Elliott, 5 00
Tallmadge, Cong. ch., Mr. and Mrs. O. S. Treat, 5 00——307 17

Maryland

Baltimore, Anna L. Kuhn, 1 00

District of Columbia

Washington, 1st Cong. ch. 294 00

Virginia

Hampton Institute, C. Kamba Simango, for work in South Africa, 1 00
Newport News, Rev. H. K. Hoebner, 2 00——— 3 00

North Carolina

New Hill, Rev. Thos. Morrison, 1 00

Florida

Key West, Cong. ch. 10 00
Sanford, Cong. ch., Rev. C. De W. Brower, 5 00——— 15 00

Young People's Societies

New York.—Patchogue, Y. P. S. C. E., of which 5 for China and 5 for Africa, 10 00

Sunday Schools

Connecticut.—Ansonia, Ger. C. S. S., 1; Berlin, 2d C. S. S., 50; Greenwich, 2d C. S. S., toward support Rev. W. H. Topping, 55; Newington, C. S. S., toward support Rev. J. C. Holmes, 33.56; Norwalk, 1st C. S. S., Pathmakers' Class, for Sholapur, 2.50, 142 06
Ohio.—Oberlin, 1st C. S. S. 13 13
155 19

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 26 00
Talladega, Caroline E. Parkhurst, 20 00——— 46 00

Indiana

Marion, Temple Cong. ch., Mrs. G. A. Southall, 5 00
Michigan City, G. E. McReynolds, 1 00——— 6 00

Oklahoma

Muskogee, W. F. Bickford, 1 00

Illinois

Buda, Cong. ch. 38 00
Champaign, 1st Cong. ch. 90 00
Chapin, Lyman F. Joy, 50 00
Chicago, Austin Cong. ch., 7.50; Rogers Park Cong. ch., Amos E. Colman, 3; Jas. H. Moore, 100; R. W. Gammon, 5; Mrs. Robt. Gysel, 1; Friend, 5, 121 50
Denver, Cong. ch. 15 00
De Pue, Cong. ch. 4 50
Evanston, H. R. Hobart, 5 00

Glen Ellyn, 1st Cong. ch. 26 00
Havana, H. A. Collins, 2 00
La Grange, 1st Cong. ch. 250 00
La Harpe, Cong. ch. 35 00
Maywood, 1st Cong. ch. 20 00
Morrison, Robt. Wallace, 30 00
Odell, Anna L. Eggenberger, 2 00
Peoria, Plymouth Cong. ch. 13 00
Poplar Grove, Cong. ch. 15 00
Sandwich, Cong. ch. 35 00
Seatonville, 1st Cong. ch. 5 00
Wataga, Cong. ch. 15 00——772 00

Michigan

Benton Harbor, 1st Cong. ch., H. G. Markham, 5 00
Calumet, Cong. ch. 80 00
Detroit, Fort-st. Cong. ch. 45 00
Lake Odessa, Cong. ch. 2 63
Redridge, Cong. ch. 6 75
Reed City, Cong. ch. 7 50
Traverse City, 1st Cong. ch., 10; Oak Park Cong. ch., 4.50, 14 50
———, Friend, 150 00——311 38

Wisconsin

Appleton, Rev. and Mrs. E. C. Barnard, 1 00
Brodhead, 1st Cong. ch. 7 88
Edgerton, David F. Sayre, for work among Armenians, 2 00
Jackson, Cong. ch. 1 00
La Crosse, 1st Cong. ch. 75 00
Medford, Cong. ch. 6 00
Milwaukee, Plymouth Cong. ch., J. J. Mapel, 5 00
Polar, St. John's Ger. Cong. ch. 10 00
Rhinelander, Cong. ch. 8 25
Rochester, Cong. ch. 32 00
Stetsonville, Cong. ch. 4 00
Whitewater, Cong. ch. 11 75——163 88

Minnesota

Austin, Cong. ch. 29 32
Big Lake, Cong. ch. 5 25
Brainerd, 1st Cong. ch. 7 00
Cable, Cong. ch. 1 45
Callaway, W. D. Leach, 2 00
Crookston, Cong. ch. 27 70
Elk River, Mrs. F. L. Houlton, 5 00
Fairmont, Cong. ch. 11 20
Garvin, Cong. ch. 2 65
Hancock, Mrs. A. L. Beggs, 3 00
Lake City, 1st Cong. ch. 1 99
Lakeland, Cong. ch. 60
Marietta, Cong. ch. 3 50
Minneapolis, Plymouth Cong. ch., 165.92; Park-av. Cong. ch., 18.10; Linden Hills Cong. ch., 11.43; Edina Cong. ch., 3.60; Bethany Cong. ch., 1.20; Chas. H. Wingate, 10, 210 25
Orrock, Cong. ch. 60
Ortonville, Cong. ch. 5 20
Preston, Mrs. H. S. Bassett, 10 00
St. Paul, St. Anthony Park Cong. ch., 25; University-av. Cong. ch., 3.42; Minnette L. Warren, 3, 31 42
Tintah, Cong. ch. 60——358 73

Iowa

Alden, Cong. ch. 19 00
Ashton Chapel, Cong. ch. 7 00
Atlantic, Cong. ch. 17 65
Baxter, Cong. ch. 44 00
Berwick, Cong. ch. 10 00
Carnforth, Cong. ch. 2 00
Cedar Falls, Friend, 15 00
Cedar Rapids, 1st Cong. ch. 99 00
Des Moines, Greenwood Cong. ch. 18 50
Dubuque, Immanuel Cong. ch. 35 00
Gardiner, Cong. ch. 4 00
Humboldt, 1st Cong. ch., Mrs. P. S. Wiley and Mrs. Julia E. Hansen, 5 00
Oskaloosa, Cong. ch. 8 00
Rodney, Cong. ch. 5 00
Shell Rock, Cong. ch. 5 00
Spencer, Mrs. Helen McCord, 25 00
Treynor, Cong. ch. 11 50
Washta, Cong. ch. 22 00
Waverly, 1st Cong. ch. 20 00——372 65

Missouri

Kansas City, G. W. Pampel, 1 00
Kidder, Cong. ch., of which 1 from Mrs. D. J. Burbank, 9 00
St. Louis, Pilgrim Cong. ch., toward support Rev. B. V. Mathews, 228.90; Hope Cong. ch., 11; R. Dunhaupt, 10; Wm. Ford, 5; Edward P. Perry, 5, 259 90——269 90

North Dakota

Fargo, 1st Cong. ch., 21; G. S. Bascom, 1, 22 00
Harvey, Bethlehem Ger. Cong. ch., toward support Rev. C. H. Maas, 15 00—— 37 00

Nebraska

Columbus, 1st Cong. ch. 74 00
Creighton, Cong. ch. 25 50
Fairfield, Cong. ch. 20 00
Paisley, Cong. ch. 10 00——129 50

Kansas

Alexander, Cong. ch., toward support Rev. C. H. Maas, 7 00
Bazine, Cong. ch., toward support Rev. C. H. Maas, 10 00
Chase, 1st Cong. ch. 10 00
Newton, Cong. ch. 9 00
Wakefield, Cong. ch. 41 00—— 77 00

Colorado

Ault, Cong. ch. 8 70
Colorado Springs, 2d Cong. ch., for work in Japan, 96
Denver, 4th-av. Cong. ch., 40; 2d Cong. ch., Robt. Lewis, 20; Boulevard Cong. ch., 15, 75 00
Greeley, Ger. Cong. ch. 20 00
Lyons, Cong. ch. 6 00
Manitou, Cong. ch. 26 10
Montrose, Cong. ch. 10 25
Proctor, Ger. Cong. ch. 20 00
Sterling, Zion Ger. Cong. ch. 35 00
Wellington, Cong. ch. 9 00——211 01

Young People's Societies

Illinois.—Chicago, Miss. Study and Prayer Union of the Moody Bible Inst., for Harpoot, 12.50; Plainfield, Y. P. S. C. E., for Mt. Silinda, 8, 20 50
Iowa.—Colwell, Y. P. S. C. E., toward support Rev. and Mrs. G. E. White, 2.50; Dubuque, Summit Y. P. S. C. E., 5, 7 50
28 00

Sunday Schools

Illinois.—Chicago, 4th C. S. S., for Kolgoan, 20; Glen Ellyn, 1st C. S. S., 13, 33 00
Minnesota.—Snake River, C. S. S. 63
Iowa.—Orchard, C. S. S. 1 50
Missouri.—Kidder, C. S. S. 2 00
North Dakota.—Carrington, C. S. S. 2 38
Nebraska.—Hemingford, C. S. S., 3; McCook, Ger. C. S. S., 5.60, 8 60
Colorado.—Denver, 4th-av. C. S. S. 5 00
53 11

PACIFIC DISTRICT

Arizona

Prescott, John O. Eckel, 1 00

Idaho

Kootenai, Cong. ch. 12 00
Lewiston, Pilgrim Cong. ch. 1 00—— 13 00

Washington

Anacortes, Cong. ch. 8 84
Arlington, Cong. ch. 4 00
Bellingham, Cong. ch. 15 60
Chewelah, Cong. ch. 5 03
Granite Falls, Cong. ch. 4 16
Kirkland, Cong. ch. 6 90
Lakeside, Cong. ch. 7 55
Medina, Cong. ch. 1 25
Odessa, Zoar Cong. ch. 25 00
Olympia, Mrs. Josiah Rankin, 2 00
Port Angeles, Cong. ch. 8 32
Richmond Beach, Cong. ch. 1 95
Seattle, Plymouth Cong. ch., 700; University Cong. ch., 170.50; Fairmount Cong. ch., 12; Keystone Cong. ch., 3.90, 886 40
Spokane, Plymouth Cong. ch., 6.50; Corbin Park Cong. ch., 5.99; Westside Cong. ch., 3.90, 16 39
Vancouver, Mrs. M. E. Arnold, 4 50
Walla Walla, W. C. Eells, 3 00—1,000 89

Oregon

Early, Mrs. Mary E. Wall, 25
Eugene, Myron W. Getchell, 5 00
Hillsboro, Mr. and Mrs. E. B. Watson, 5 00—— 10 25

California

Bakersfield, 1st Cong. ch. 15 00
Berkeley, Chas. A. Kofoid, 5; A. E. Case, 5, 10 00
Bloomington, Cong. ch. 7 75
Buena Park, Cong. ch. 20 25
Chula Vista, Cong. ch. 9 52
Claremont, Cong. ch. 57 26
Corona, Cong. ch. 21 70
Eagle Rock, Cong. ch. 6 00
Greenfield, Cong. ch. 3 30
Hawthorne, Cong. ch. 2 48
Lodi, Cong. ch., Mrs. Louise Williams, 10 00
Long Beach, Cong. ch., 49.60; Friend, 2, 51 60
Los Angeles, 1st Cong. ch., 66.88; Pico Heights Cong. ch., 50; Vernon-av. Cong. ch., 18.60; Park Cong. ch., 11.41; Pilgrim Cong. ch., 10; Plymouth Cong. ch., 9.29; Bethany Cong. ch., 8.93; Providence Cong. ch., 7.75; Athens Cong. ch., 6.20; Olivet Cong. ch., 3.97; Grace Cong. ch., 2.97; Berean Cong. ch., 2.48; West End Cong. ch., 1.53; Mrs. Jas. Miller, 5; M. Agnes Adams, 1, 206 01
Monrovia, Cong. ch. 20 15
Palo Alto, 1st Cong. ch., Mrs. M. Shane Smith, 3 00
Pasadena, 1st Cong. ch., of which 10 from Mrs. Wm. H. and Minnie Reeves, 185; Pilgrim Cong. ch., 8.78; Mrs. Mary W. Byington, 1, 194 78
Pomona, Cong. ch. 15 50
Redlands, 1st Cong. ch., J. S. Edwards, 5 00
Redondo Beach, Cong. ch. 3 10
San Diego, 1st Cong. ch., 174.96; Ocean Beach Cong. ch., 4.15, 179 11
San Jacinto, Cong. ch. 15 45
Yucaipa, Cong. ch. 1 86——858 82

Hawaii

Honolulu, Central Union ch., 361.60; Woman's Board of Missions of Pacific Islands, of which 30 for Mt. Silinda and 30 for Lintsing, 60, 421 60
Makawao, Mrs. H. P. Baldwin, 200 00
———, Churches, through Hawaiian Board, 10 90——632 50

Sunday Schools

Idaho.—Lewiston, Pilgrim C. S. S. 2 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook; Boston, Treasurer

For sundry missions in part, 9,626 32
For wooden floors for dormitory, Inanda Seminary, 1,000 00
For support of women workers, care Miss Bertha P. Reed, 550 00—11,176 32

From *Woman's Boord of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 2,130 00

13,306 32

Additional Donations for Special Objects

New Hampshire.—Marlboro, Rev. Arthur E. Gregg, for native helper, care Rev. R. A. Hume, 10; ———, Friend, for work, care Rev. Harold Cooper, 800, 810 00
Vermont.—Rutland, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear, 2; Sherburne, Mrs. John Davies, for the Gospel Spreading Society, care Rev. Wm. Hazen, 5, 7 00
Massochusetts.—Auhurndale, C. S. S., for kindergarten, care Miss G. E. Chandler, 5; Boston, Cong. ch. (Roslindale), Rev. and Mrs. L. H. Austin, 10, and J. M. Wells, 10, both for boys' work, care Rev. E. H. Smith, 20; do., Friends, Chinese Bible School, 2d Cong. ch. (Dorchester), for Harriette Carter Memorial, 135; do., Chinese Bible School, 2d Cong. ch. (Dorchester), for work, care Rev. O. S. Johnson, 49; Fall River, 1st Cong. ch., Friends, for Adams Memorial Community House, care Rev. E. H. Smith, 500; Haverhill, Harriet F. Welch, in memory of Elmer Welch, for work, care Rev. L. S. Crawford, 2; Lincoln, Phillips Bradley, for school, care Rev. E. Fairbank, 15; Lowell, S. Robitschik, for hospital, care Mrs. H. N. Kinnear, 2; Newtonville, Friend, for organ, care Miss Isabelle Phelps, 147.50; Otis, Mrs. Jas. Richmond, for work, care Rev. A. A. McBride, 5; Shrewsbury, Cong. ch., King's Daughters Soc., for pupil, care Rev. E. W. Felt, 25; Worcester, Hope Cong. ch., for native worker, care Rev. E. H. Smith, 12; ———, Friend, of which 200 for use of Rev. W. P. Elwood, 100 for use of Rev. J. X. Miller, 50 for use of Rev. J. J. Banninga, and 50 for use of Rev. F. E. Jeffery, 400, 1,317 50
Rhode Island.—Providence, Mr. and Mrs. Chas. W. Bubier, for use of Dr. and Mrs. H. N. Kinnear, 20 00
Connecticut.—Madison, Jno. J. Marsh, for hospital, care Dr. and Mrs. H. N. Kinnear, 1; New Haven, United Cong. ch., C. E. P. Sanford, for publication, care Rev. R. A. Hume, 25; Wallingford, Mrs. J. B. Doolittle, 5, and "In His Name," 5, both for work, care Rev. L. S. Gates, 10; ———, Mrs. H. W. S., of which 50 toward furnishing new hostel, care Rev. J. J. Banninga, and 50 for roof on new church, care Rev. F. E. Jeffery, 100, 136 00
New York.—Brooklyn, Marion L. Roberts, for Annie Tracy Riggs Hospital, 10; New York, Pilgrim Cong. ch., Mary M. Bailey, for church in Stonewall, China, care Mrs. G. H. Hubbard, 25; Rockaway Park, Mrs. Julia Merk, through Inez L. Abbott, for pupil, care Rev. L. D. Wood-

ruff, 5; Watertown, G. C. S., for expenses of Caroline E. Bush, 300; White Plains, Mrs. Franklin H. Warner, for periodical, care Rev. R. A. Hume, 100, 440 00

New Jersey.—Collingswood, Margaret F. Elwell, for student, care Rev. E. H. Smith, 10; Westfield, Mountainside Union S. S., for work, care Mrs. C. A. Clark, 5.75, 15 75

Ohio.—Akron, Olga Terzieff, through Inez L. Abbott, for pupil, care Rev. L. D. Woodruff, 3; Berea, Mrs. John G. Matthews, for hospital work, care Dr. and Mrs. H. N. Kinnear, 10; Marietta, 1st C. S. S., Men's Bible Class, for school in Ceylon, 52; North Olmsted, Y. P. S. C. E., for native worker, care Miss F. K. Bement, 25; Rootstown, C. S. S., "The Helpers," in memory of Mildred Parsons, for hospital, care Dr. F. F. Tucker, 10, 100 00

Maryland.—Baltimore, Nathaniel G. Grasty, for work, care Rev. Carl Heine, 15 00

District of Columbia.—Washington, Fanny H. Stocking, for work, care Miss Anna L. Millard, 40 00

Alabama.—Talladega, Caroline E. Parkhurst, for Boys' Home, care Miss L. L. Picken, 60 00

Louisiana.—Roscland, C. A. Tiebout, for work, care Dr. H. S. Hollenbeck, 25 00

Indiana.—River Park, Women's Bible Class of M. E. ch., for pupil, care Rev. and Mrs. H. A. Neipp, 20 00

Illinois.—Chicago, Emily D. Smith, for student, care Rev. W. L. Beard, 20; Moline, 1st Y. P. S. C. E., for pupil, care Rev. C. L. Storrs, 12, 32 00

Michigan.— ———, Friend, for pupil, care Rev. John N. Miller, 40 00

Wisconsin.—Florence, Mr. and Mrs. H. Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 5 00

Iowa.—Treynor, Cong. ch., A. F. Dammrow, for work, care Rev. E. W. Galt, 10 00

Missouri.—Springfield, Rev. J. F. Graf, 5, and Theoph. Graf, 5, both for work, care Miss J. L. Graf, 10 00

North Dakota.—Grand Forks, O. A. Webster, for native worker, care Mrs. M. M. Webster, 15 00

South Dakota.—Sioux Falls, C. S. S., for boys' school, care Rev. and Mrs. E. W. Galt, 10; Tyndall, Mrs. Barbara Kielbauch, for work, care Miss J. L. Graf, 5; Veblen, C. C. Hoagland, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 15, 30 00

Kansas.—Kansas City, Lulu G. Bookwalter, for book for library, care Mrs. Arthur W. Hummel, 80 00

Washington.—Tacoma, Mrs. Denison Crary, for hospital, care Dr. H. N. Kinnear, 2 00

Oregon.—Eugene, University of Oregon Y. M. C. A., for work, care Rev. J. K. Lyman, 22.50; Forest Grove, C. S. S., for boys' school, care Rev. C. L. Storrs, 17, 39 50

California.—Claremont, C. S. S., for Bible-woman, care Rev. R. A. Hume, 9; do., Mrs. Wm. Renwick, toward the Doshisha Chapel Building, care Miss M. F. Denton, 200; Glendale, Mrs. C. Bullinger, for pupil, care Mrs. W. P. Elwood, 15; Long Beach, Jane Robertson, for hospital, care Dr. H. N. Kinnear, 1; Mill Valley, Mrs. Ernest A. Evans, for East Street work, Paotingfu, care Rev. E. W. Galt, 100; Pasadena, Mrs. Anna L. Meeker, for work, care Dr. Henry S. Hollenbeck, 100; San Francisco, Mission Cong. ch., for school, care Rev. F. E. Jeffery, 15, 440 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Dr. and Mrs. H. N. Kinnear, 20 00

For cot, care Dr. P. T. Watson, 15 00
For pupil, care Mrs. W. O. Pye, 15 00 —— 50 00

Income D. Willis James Foundation

For constructive work of sundry higher educational institutions, for the year beginning July 1, 1918, 17,106 10
For salary of President of Anatolia College, 683 33
For tuition and travel expenses, special students, Canton, 300 00
For Peking University, balance appropriation of 1,000, 900 00 —18,989 43

Johannesburg Work Account

For work in Johannesburg, 10,000 00

32,749 18

Donations received in September, 60,835 52
Legacies received in September, 18,594 83

79,430 35

Fenchow Bible Training School Endowment Fund

New York.—New York, Harris Whittemore, 50 00
Oregon.—Portland, Bessie K. Gilbert, 50 00

100 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. Wm. W. Jordan, 20 00

Amanzimtoti Theological Training School Fund

Massachusetts.—Greenfield, 1st Cong. ch. 12 00

Angola Fund

Massachusetts.—Amherst, Hope Cong. ch., 20; Pittsfield, 2d Cong. ch., 3; Springfield, St. John's Cong. ch., 75, 98 00

District of Columbia.—Washington, Lincoln Memorial Temple, 75 00

North Carolina.—Ashboro, Cong. ch., 10.56; Bethany Cong. ch., 4.41; Candor, Cong. ch., 1.32; Carter's Mills, Cong. ch. 3.96; Cedar Cliff, Cong. ch., 3.30; Charlotte, Cong. ch., 19.14; Concord, Cong. ch., 1.65; Dudley, 1st Cong. ch., of which 10 from Woman's Miss. Union, 26.50; Dry Creek, Cong. ch., 8.25; Exway, Cong. ch., .16; Fayetteville, Cong. ch., .33; Greensboro, Cong. ch., 7.26; Haw Branch, Cong. ch., 3.63; Haw River, St. Andrew's Chapel, 4.13; Haywood, Liberty Chapel, 30.03; Lewisville, Cong. ch., 3.30; Mary's Grove, Cong. ch., 4.62; McLeansville, Cong. ch., 4.74; Melee, Cong. ch., 3.30; Melville, Cong. ch., 3.96; Moncure, Jones Chapel, 17.61; Mooresville, Cong. ch., 1.65; Mt. Pleasant, Cong. ch., 4.29; Nalls, Cong. ch., .66; Oak Ridge, Cong. ch., 3.38; Pekin, Cong. ch., 4.95; Pittsboro, Cong. ch., 1.32; Raleigh, Cong. ch., 41.25; Rankinsville, Cong. ch., 1.65; Rockingham, Cong. ch., .66; Salem, Cong. ch., 1.35; Sanford, Cong. ch., 3.30; Shiloh, Cong. ch., 4.04; Shinnsville, Cong. ch., 4.95; Snow Hill, Cong. ch., 7.26; Strieby, Cong. ch., 1.32; Tempting, Cong. ch., 10.56; Troy, Cong. ch., 21.45; Union Grove, Cong. ch., 1.15; Wadsworth, Cong. ch., 3.96; Wilmington, Cong. ch., 6.60; ———, Friends, 20.41, 308 32

Alabama.—Anniston, 1st C. S. S., 5, and Rev. Jas. Brown, 5; Birmingham, 1st Cong. ch., 26.50, 36 50

Louisiana.—Lake Charles, Woodbury Cong. ch., Woman's Miss. Soc. 5 00

522 82

SURVEY OF THE FIELDS, 1917–1918

By JAMES L. BARTON, Foreign Secretary

(From paper prepared for the October Meeting in Hartford)

THE American Board has experienced another year of war, with all the uncertainties and difficulties involved. Expenses have been greatly increased both at home and abroad, and transportation for missionaries and the securing of supplies, at times and in some fields, almost impossible. Delays in the mails and cables, and confusion in passport and foreign travel regulations, have become the expected. At the same time we have been confronted with conscription regulations and the eagerness of a considerable number of new appointees, as well as young missionaries, to enter upon some form of war service. Several who were under appointment to different missions, and others who were on furlough, have temporarily withdrawn from the work of the Board to serve either in this country or abroad. There are today thirty-eight missionaries of the Board engaged in some form of war or relief work, and over seventy children of missionaries are in the same service. Other missionaries are raising the question whether they, too, ought not to volunteer. The situation in the mission fields was becoming so critical, because of the withdrawal of so large a number of the male working force, that the following communication has recently been sent to every missionary of the Board at home and abroad:—

Such a comparatively large number of missionaries have already withdrawn from missionary work, and so many are considering following their example, that we feel compelled to call the attention of all missionaries to another side of this question of war service which should be taken into consideration.

1. Male candidates for missionary service are now reduced to the lowest minimum ever reached by the American Board, and other Boards tell the same story.

2. There is no indication that so long as the war lasts there will be any change in this respect, except for the worse The theological seminaries are almost empty, and the upper classes, and in fact all classes in men's colleges, are taken almost bodily into military service.

3. Mr. F. P. Turner, Secretary of the Student Volunteer Movement, reports that so far as he can see it will take years after the war ends to bring the number of missionary candidates back even to the normal.

4. This war will be won not wholly in France, Italy, the Balkans, and Turkey. The Allies are fighting not only to defeat Prussian militarism, but they are also attempting to secure and hold the constructive sympathy of all the Asiatic and African peoples. The war won with Asia estranged or indifferent would leave the world in a deplorable state, fraught with a peril no less serious, if somewhat more remote, than the tyranny of Prussia.

5. All Eastern peoples, including China, India, as well as Russia and many other countries, are moving rapidly towards a form of democracy that demands a large measure of self-government and self-determination. Unless these coming democracies can be held true to the fundamental principles of individual and national justice, righteousness, and brotherhood, their menace will soon confront the Western nations, as well as the entire East, after the European conflict ends.

6. The only organized agencies operating in these countries in the interests and for the promotion of those principles upon which alone an era of abiding peace and international friendship depends, are those of the Church, acting through its foreign missionary organization. If the new and coming democracies are ever to be safe for themselves and the world, it will be because the Christian missionaries and the institutions they have established and are now maintaining are not only not permitted to fall below their present state of efficiency, but are greatly strengthened and enlarged.

7. The silent conflict which the missionaries are waging with false ideals, defective character, and peace-destroying ambitions is the same as the Allied armies are waging in Europe, and must go on without cessation and with ever increasing force and sacrifice for generations after the war of Europe has passed into history. The principles for which the Allied armies are contending in Europe are the same as those for which the missionaries are contending; and unless the missionaries succeed, much of the terrible sacrifice made in Europe and America will be vain,

since Asia will fail to accept the principles of righteousness and good will which must lie at the foundation of all permanent peace.

8. Members of the State Department in Washington have expressed themselves as in full harmony with the above statements, urging that foreign mission work in all its departments be maintained without diminution during this war period. In speaking to one of the missionary leaders recently regarding American missions in Mexico, the President said in substance that American missionaries in Mexico were the chief saving, pacifying force operating there to create and maintain friendly relations between the two countries. In a more comprehensive statement, President Wilson writes:—

> "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises; . . . but that the work undertaken should be continued, and continued, as far as possible, at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort."

9. We have assurance that the United States Government is desirous of having in all these mission countries a body of loyal, patriotic American citizens, upon whom absolute dependence can be placed. It is probably difficult for the missionaries to understand the importance of this fact, which is so clearly understood over here. There are those high in authority who feel that such loyal citizens in the East can at this time render the cause of righteousness and international good will an incalculable service, which will have direct bearing upon winning this war.

10. In the face of the lack of new recruits for missionary service and the losses already sustained because of withdrawals here at home for war work, missions are confronted with the probability that for years the work in all departments will be forced to continue with a depleted corps of American workers. If to this is added other depletions on the field, it is easy to see how the results may rapidly become disastrous, leading to inevitable slackening and recession. A loss in work and prestige might be here inflicted that would require many years to restore, at greatly added cost and sacrifice. The need of the strongest kind of support now is fully recognized by nearly every mission of the Board, and is demonstrated by the most urgent requests for reënforcements ever laid before the Prudential Committee at one time. Many of these requests for new missionaries are accompanied by declarations that unless they can be sent soon, there will inevitably occur serious losses to the work. All this the more emphatically demonstrates the imperative necessity of conserving all the forces we now have.

These statements are but suggestive of the fact that the missionaries at their posts of service in Africa and in different countries of Asia are fighting the battles of human freedom, national righteousness, and international good will not one whit less effectively than are the men in the trenches; and as the number of missionaries in comparison to the forces they are to overcome is so limited, it would seem that the withdrawal of any unit from the Asiatic front to strengthen the European front would weaken the one far more than it would strengthen the other.

In view of these facts, we urge all missionaries to think soberly and seriously before planning to undertake war work, when the need is so urgent in the missionary field, with prospects of greater depletion in the near future. We realize that the missionaries' task is the harder one, remote from the scene of mortal combat and isolated and void of the glamour of war. It calls for tremendous heroism to stand by the old lines of what seems common work while this world clash of arms holds the attention of the world. We know, however, that it is only the few who are permitted to stand in the front line of battle. Far back of the fighters there must always be a much larger army of supporters who do the prosy things, in which there is no appearance of conflict and where monotony and commonplace reign. The missionaries upon the front line in the East have the right to regard themselves as actually in the army, supporting in the most effective way possible the boys upon the plains of France; helping to conserve, for all peoples and all time, the victories they are gloriously winning for human freedom and national righteousness.

TURKEY

There has been little change in Turkey during the year under review. Ambassador Elkus, under orders from the Department of State in Washington, directed, when diplomatic relations were severed, that all Americans in Turkey should come to Constantinople, ready to leave Turkey with the embassy and the United States officials. A few who for special reasons needed to come home complied with the order, but some fifty of the missionaries of the American Board declined to leave their work and the people they were helping. These are still at their several and widely scattered locations, many of them carrying on some form of missionary work, and all of them dis-

tributing relief to tens of thousands of destitute refugees.

Mr. Stapleton went back to Erzroom, and there remained until the entrance of the Germans into the Transcaucasus forced his retirement. Dr. Raynolds, Mr. and Mrs. Yarrow, and Mr. and Mrs. Maynard went to the Transcaucasus by way of Petrograd, and began an extensive work of relief, in conjunction with Russian officials, for the 300,000 Armenian refugees, using funds supplied by the American Committee for Armenian and Syrian Relief. Later Mr. Partridge, Mr. Elmer, Mr. and Mrs. Compton, Mr. and Mrs. White, Mr. James, and Miss Orvis joined the Transcaucasus relief party, going by way of Japan and the Siberian Railway. This entire party, compelled to leave their work with only twenty-four hours' notice, found their way with great difficulty and no little danger to Vladivostok. The Comptons and Mr. James have remained from choice in Siberia for relief work. Dr. and Mrs. Crawford were at Trebizond when the Russians occupied the city, and they remained during the entire period of Russian occupation. In February of this year, Dr. Crawford wrote that the Russians were preparing to evacuate the city, and that large numbers of Greeks and Armenians, and also the United States Consul, were going with them. He announced that after due deliberation and prayer he and Mrs. Crawford had decided to remain and continue their work of love and mercy under the Turks, who were then nearing the city in force. No direct word has come from them since, although indirect reports indicate that they are well and most useful.

Other missionaries from Turkey who were unable to return to that country are now engaged in relief work in Egypt, Palestine, and Persia, as members of the two relief commissions sent out by the American Relief Committee.

From within Turkey there have come frequent but brief reports that the fifty missionaries of the Board are well, but living under high pressure. In some places, like Marsovan, Smyrna, Marash, Hadjin, and Adana, regular school work is carried on, while in other regions the work of the missionaries is almost wholly for orphans and refugees, of which an ever increasing number are coming back from the place of exile in the south. It should in justice be said that the Turkish officials have been generally friendly and helpful.

As soon as the door of Turkey opens, so that missionaries out of the country can return, those who have remained at their posts will be at once relieved by fresh missionaries returning; and new recruits will be needed in large numbers to help reorganize the work and to aid in repatriating the tens of thousands who are now in exile. The work of reconstruction will be a colossal task, requiring great wisdom, patience, and vastly increased resources.

We have reason to expect that we are drawing near the end of the dark night of Turkey's crucifixion. For nearly four years the non-Moslem populations of all that country have been hunted and driven like beasts across desert and through mountains, starved, crushed, broken; tens of thousands of them have fallen, and their bones in their glaring whiteness cry out against their murderers. Millions yet survive, and wait in patience the dawn of the day of emancipation, when they need no longer cringe under the blows of a soulless taskmaster, and when they can return to their shattered homes, from which neither they nor their children shall be compelled again in terror to flee. Amid all these scenes of horror your missionaries have remained. Around them has surged the tide of oppression, and upon every side they have been surrounded with terror and soul-wrecking want. They have seen their native pupils and colleagues by the thousands inhumanly tortured and cruelly put to death. In the midst of it all they have stood, because they believed it was the place of duty and of widest service, while in silence about them plague and pestilence held sway. Cut off from medical and all other supplies from without,

living upon what could be procured in a war-swept, famine-cursed land, they have toiled on, that they might give bread to the starving, clothing to the naked, and comfort to the depressed. Some have fallen at their posts of service, and their surviving colleagues, with the courage of the true soldier, closed up the ranks. Many a man today wears the Victoria Cross for deeds of heroism requiring far less courage.

The measureless sacrifices of those who still live, and the martyrdoms of the multitudes who have chosen death to Islam, must not be in vain. We of the West must take up the burden, restore the waste places, rebuild the broken shrines, and make again this land of the prophets and the apostles a delightsome land.

"They climbed the ste p ascent of heaven
Through peril, toil, and pain;
Oh, God, to us may grace be given
To follow in their train."

In the Balkans there has been little change until recently, when Bulgaria capitulated. With the exception of Dr. and Mrs. Haskell and Mr. and Mrs. Markham, all of the missionaries have remained on the field. There is every indication that the Balkan field will soon be in a fairly normal condition. The schools have been more crowded than usual.

INDIA

Sir Narayan G. Chandavarkar, in an address in Bombay some time ago, said: "The greatest miracle of the present day is that there should come to this great country of 300,000,000 of people a message so full of spiritual life and strength as the gospel of Christ. And this message is finding a response in our hearts. India is being converted; the ideas that lie at the heart of the gospel are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

During the last decade recorded, the Christian community in India increased over thirty-two per cent, while the Protestant Indian community is increasing at the rate of about fifty per cent each decade. In the last ten years it has increased seven times as fast as the population, and twelve times as fast as the Hindu community.

We are hearing much about India's political ferment and social unrest. There are some who look upon present conditions in that country as purely political or national. There are a thousand evidences that back of and underneath it all is the entrance of the gospel that is shaking India from center to circumference. One of the marked evidences of this fact is the movement among the depressed classes of India toward a larger degree of self-expression and self-realization. The astounding movements of great masses and entire castes toward Christianity in all parts of the country are a sign and seal of the religious character of India's awakening from her old religious lethargy to a consciousness of the failure of Hinduism to satisfy the religious and social needs of the scores of millions of the common people. These represented the depressed classes, the untouchables a generation ago; but now we see that the Spirit of God is fashioning from these mighty agencies for the uplift and redemption of their fellows, and for the triumph of the Church of Christ.

The three missions of the American Board in India and Ceylon are in the midst of this striking forward movement, with no obstacles in the way of unlimited advance except such as are created by a failure to support through adequate appropriations and reënforcements. Never has India seemed more ready than now to yield her religious citadels to the gentle sway of the redeeming Christ. India awaits the response of the Church commensurate with India's needs.

AFRICA

Remote Africa has not been free from war conditions. It would seem, in reviewing the reports, that the influence of the last four years upon the native populations of the missions of the American Board has been beneficial, when viewed

from the missionary standpoint. Strange as it may seem, each one of our three mission centers in Africa appeals as it has never appealed before for more men and women, in order to help meet the immediate demands. Every letter from the West Africa Mission speaks of the opening fields, of eager crowds of natives seeking Christian education, and of opportunities for reaching new adjacent areas never before reported. In South Africa the condition is practically the same. Africa as the Dark Continent has been stirred from center to circumference by this great, mighty, world-stirring movement of the nations, and the African peoples are realizing that the Christian nations of the West have something which they need and must have, both for the life that now is as well as for that which is to come. In speaking of the great nations of the world we must not forget Africa, no longer a Dark Continent, no longer unknown; but Africa whose voice reaches to our shores and whose need appeals to our hearts.

CHINA

It is impossible to set forth the situation in China, as relates to mission work, in terms that will be fair to the situation and not give the impression of exaggeration. The mind staggers when it attempts to comprehend four hundred millions of people. To this is to be added the fact that these people are not intensely religious. They are intent upon developing a government that will take its position among the nations of the world. Already the leading Chinese have begun to realize that a nation that expects to stand on equal terms with the other nations of the world must have a basis in moral standards which other nations recognize. They are conscious of the fact that none of their religions provide these standards, and so China is ready to go to school to the Christian teacher, and to learn from him what Christianity offers, not only to the individual and to society, but to the state and to the nation.

The growth in church members, in baptized Christians, in the number of pupils in Christian institutions, and in practically every department of Christian work throughout the entire Chinese Empire is, in round numbers, from ten per cent upward during the year. There is no great mission field in which missionaries are acting more together, realizing the enormous task before them and the limited character of their resources. The list of union institutions already established in China is a long and honorable one, in which some forty different missionary societies coöperate, representing forty-two different institutions and lines of work. The American Board Missions, occupying great strategic centers in North, Central, and South China, are in a position to do their part in the Christianization of that great and mighty country. All of these missions are feeling the strain of inadequate force and support. With opportunities unlimited and need beyond the power of words to describe, the missionaries appeal to the American Board constituency in America to stand by them in this great conflict, in which the Christianization of the mightiest empire on earth is the stake, and the reward the peace of the Far East.

JAPAN

A notable Deputation, consisting of Dr. John C. Berry, a member of the Prudential Committee and for twenty-one years a missionary in Japan; Pres. James A. Blaisdell, of Pomona College, at Claremont, Cal.; and Sec. Enoch F. Bell, was appointed a year ago to look into the various phases of missionary work in Japan, confer with the missionaries and Japanese leaders, and make report to the Board of their conclusions and findings. That report is to be presented at this meeting, and so need not be considered here.

In March of this year, Rev. Danjo Ebina, of Tokyo, one of Japan's distinguished Kumi-ai pastors and Christian leaders, and who has spoken upon the platform of the American Board, made an address to the Deputation in which, among many other important things,

he made the following significant utterance:—

"After the war, Japan must act upon the world's stage; must forsake the imperialism and the nationalism of the past, and adopt cosmopolitanism and awake to the world's consciousness. We Christians must act together with the United States of America, politically and spiritually. We need the help of the Americans to make our people come to the world's consciousness.

"For the last fifty years we have been thinking and tryiug to build our new civilizatiou upon the old, namely, Buddhism and Confuciauism. We have been trying to whitewash our old civilization, yet not change the foundation. It is much like building an American brick building upon the old foundation of a Japanese wooden structure. The new buildiug will not stand upon the old foundation. The majority of the Japanese had no preference as to a religion. All they wanted was *a religion*. They tried philanthropy, social reform, etc., basing them on the principles of Buddhism and Confucianism, but they proved failures. We must change the foundation; make our nation a thoroughly new nation. To break down the militarism, we must get at the foundation; we cannot work and build our new civilization upon the old. The older professors in the universities, lecturing upon the Constitution, used to say: 'The Emperor is Divine. He is the incarnation of the Supreme God.' But the younger men in the universities are preaching Democracy. Recently a chair of American History was established in the Tokyo University, through the donation of Mr. Hibbous. At first there was opposition by the older men, but the younger men were in favor of having it. Now it is one of the most popular courses in the university. The older men were afraid that the spirit of democracy would creep in, so they tried to stop this lecture course. You can readily see how the young men of this country are changing.

"In days past, young men used to lose their faith when they came to the universities, but now it is quite different. Men who were not baptized in lower schools are today being baptized in the universities. About three hundred of the five thousand students of Tokyo University are Christians. In higher commercial schools, medical colleges, and normal schools there are many Christians. One year, ten per cent of the graduates of Kobe Higher Commercial School were Christians. We must ask you to send young men to come to us and get in touch with these students, who are going to establish a new Japan. American young men now coming over are to lead the generation which is to build the new civilization upon the new foundation. We have simply laid the foundation.

"Just as America cannot have its government based upon Roman Catholicism or the Greek Church, so Japan cannot have a new civilization based upon Confucianism, Buddhism, or Bushido. If American young men are so eager to crush Prussianism in Europe, why should they not come to crush the Prussianism of Japan?"

There are in Japan 136 Japanese Christian churches connected with the work of the American Board, past and present. Just 100 of these are Kumi-ai, wholly independent of the Board's Mission and the Board. Besides these, the Kumi-ai mission work in Korea has 116 churches and chapels, with a church membership of 12,488. There are also thirty-six organized churches still under the care of our mission. This makes a total of 252 churches, with 34,549 members, in the Kumi-ai and mission churches in Japan and Korea. These Japanese Christians contributed last year for the support of their work 203,086 yen, or $101,543.

The Christian leaders in Japan are now calling for more missionaries to help them meet the demands put upon the Church, and from which they cannot escape. It is the Japanese Church that must lead Japan and her people to Christ, and build into the foundations of that empire those eternal principles of righteousness and fraternity without which there can be no true peace.

PAPAL LANDS AND ISLANDS

Spain is the only mission field of the Board outside of our own continent that has not been under the flag of a belligerent nation. The work in Spain has gone on with little or no hindrance, except such as arises from increased prices and loss on exchange. The country has been disturbed and conditions abnormal because Spain itself, as a nation, has been politically divided. The Church party has been in favor of the Central Powers, while the majority in Spain have been able to hold the country neutral.

As we were at war with Austria, there has been no direct communication with the Austrian field, our missionaries having left when a state of war was declared;

but word has come indirectly that the Christian leaders in Austria have been insistent in season and out of season, and that opportunities for preaching the pure gospel of comfort and peace in the army, in the camps, and in the hospitals have been unlimited.

When we turn to the island world, we have to report that in the Marshall Islands conditions have remained without marked change. The Japanese officials have been increasingly friendly and helpful to all departments of the work. It is when we come to the Philippines that we are again in danger of exaggeration. The reports which have come out from those Islands during the year, and especially those that were brought by Secretary Bell, Mr. Dwight Goddard, and Prof. Frank S. Brewer, show that the American Board has a field in the Islands unsurpassed for opportunity and need. We are there face to face with virgin paganism; not a paganism that rejects the Christian teacher, but a paganism that holds out its hand and invites. We are also face to face with a movement toward Protestant Christianity in nominal Christian communities, eager for instruction, ready to rally about the missionary and the preacher. There is no other mission field of the Board so unique, so ready, so absolutely needy, and above all a part of our own country, under the American flag. We should double our forces in the Philippine Islands every year until we are able to meet more adequately this unique opportunity. We must train the natives of the Islands for evangelistic work, and raise up a force of Christian workers to supplement what the missionaries themselves, with their limited number, can do. Mindanao will not wait. The pressure is on; the demand is insistent; the responsibility is ours.

MEXICO

Mexico, at our door, is trying to find herself under a new constitution, with parts of the country still in a state of unstable equilibrium. The American Board missionaries have entirely withdrawn from the State of Chihuahua, passing over the work there to the Southern Methodist Board, while we are taking over all of their work in the State of Jalisco, and also in the States of Sonora, Sinaloa, Tepic, and Colima. These new plans give our missionaries the sole missionary responsibility for the second largest city in Mexico, and a total population in the five states named of over two million—more than one-eighth of the total population. The American Board field will then cover a territory of 146,000 square miles, almost one-fifth of the total area of the country.

This vast population is among the most virile in Mexico, including as it does several Indian tribes and people of Indian descent. An unusual proportion of the aggressive and successful Christian leaders in Mexico come either directly or indirectly from the American Board field. Not all of this area is new to the Board and its Mission. Sonora and Sinaloa and a part of Jalisco have been occupied for a generation; we are taking on the small States of Tepic and Colima and all of Jalisco, while entirely withdrawing from Chihuahua.

A deputation representing the American Board and the Woman's Boards is planned for Mexico early in the new year, which will consider the exchange of property between the Boards interested and plan with the Mission for developing the work in the new areas.

In effecting this exchange of territory in accordance with an agreement with the other Boards working in Mexico, we assume an added responsibility from which we cannot escape if we would. The field is populous, rich in native resources, contiguous, and thoroughly accessible, as it lies along a line of the Southern Pacific Railroad from Southern California.

The President, in a recent conversation with a missionary leader, stated that American missionaries in Mexico are the chief saving, pacifying force operating there to create and maintain friendly relations between the two countries. It would be good business upon the part

of American wealth to maintain in strength the work of missionaries in Mexico, in order to reveal to the people of that distracted country assurance of the friendly spirit and benevolent purpose of their sister republic on the north. The missionaries in Mexico give that people the only just conception of the true character of the people of the United States, as well as a true understanding of the new life that is hid with Christ in God.

UNION MOVEMENTS

For years foreign missions have been in advance of the churches at home in all movements towards union and close coöperation. Pages would be required but to record the names of the union plans and institutions already in successful operation in every great mission field in which different communions are operating.

One of the most striking of these is the agreement among all of the denominations working in Mexico so to readjust their territories that all parts of the republic will become the Christian responsibility of some one Mission Board, and in no section of the country will any two Boards be engaged. This plan involves the readjustment of territory; in some cases almost entire states which have hitherto been cultivated and worked by the Board of one denomination, by this arrangement, now pass to the care of another denomination. This is the first time in the history of missions that an entire country has been mapped out by mutual agreement and its territory assigned so that each Mission Board will have a clear-cut field for its work, into which no other Board or Mission will enter. In addition to territorial agreement, the Mexican Missions are united in the conduct and support of a Union Theological Seminary, with union collegiate, normal, and literary operations in contemplation.

Another striking example of recent union church development is in China. The Presbyterians in China have already come together in the creation of a Presbyterian Federal Council. In April of this year the Federal Council met in Nanking, with representatives present from five synods and twenty-two presbyteries. There were also present five fraternal delegates, representing the missions in China of the London Missionary Society and the American Board. Articles of agreement between the churches represented in the assembly were drawn up, and a representative committee of twelve appointed to lay the question before the three constituent bodies, for the purpose of forming a union between all the Presbyterian and Congregational churches in China. At the same time a cordial welcome was extended to all other like-minded churches that may desire to enter such a union. The object of the Federation was distinctly declared to be the ultimate organic union of all such coöperating churches.

Mission fields are conscious of the futility, waste, and sin of keeping apart native Christian churches which know nothing and care nothing for the controversies of the West that have divided the Church of Christ. These cannot understand why there should ever be perpetrated in the East a spirit of exclusiveness and artificial separation when the body of Christ is not divided, and in the face of his prayer that all disciples might be one. The mission fields are going ahead of the home organization in putting their churches upon the Christian rather than the denominational basis, thus giving demonstration of Christian breadth and purpose that is able to rise above sectarianism.

RUSSIA AND CHINA

Recent events culminating in the war have revealed to missionary organizations the immensity of the missionary undertaking. This is suggestive of the poem produced by one of the Panama Canal workers and only recently come to light:—

"Got any rivers they say are *uncrossable?*
Got any mountains you *can't* tunnel through?
We specialize on the *wholly impossible*—
Doing the thing that no one could do."

But, seriously, we are just beginning to grasp the fact that foreign missions can no longer be classed as merely the endeavor to reach the individual men, women, and children in mission lands, or even large bodies of people embracing entire communities in the great social service movements. We are learning, through the course of events of the age, that the cause we serve is face to face with tasks, problems, and responsibilities which, by every standard of human measurement, are impossible. Foreign missions are forced today to face mighty national and international questions of surpassing moment, bearing the most intimate relations to the permanent peace of the world.

We will take two striking, concrete examples from recent national movements as illustrations of what might be difficult to explain in the abstract.

A few years ago the great empire of China, after years of consideration and preparation, changed its time-honored aristocracy, elected a President, adopted a constitution, and set itself up as a new democracy. The change was a most radical one, since for six thousand years China had lived under the rule of an emperor, governed by a system that allowed scant place for the intrusion of democratic ideas. The newly elected President quietly took the place of the deposed Emperor, and a new democracy of over four hundred million people was added to the world. There was little rioting or bloodshed, foreigners were not disturbed, property was safe, and the world witnessed in amazement a modern miracle of national transformation.

More recently Russia has taken a somewhat similar step. The people of that country took matters into their own hands, seized their Czar, put men from among the people at the head of the government, and Russia attempted to swing away from autocracy into the class of democracies. But the results in Russia were not the same as in China. Disorder, raping, robbery, and murder ran riot, and all Russia was plunged into the depths of despair and the world stands aghast.

What makes the wide difference in the outcome of the effort of these two countries to change their form of government from an autocracy to a democracy? While we cannot here consider all the forces that contributed to this difference of results, we venture to record what we may assume to be the chief determining cause. More than a century ago foreign missionaries were admitted to China. It was fifty years later before they were given much freedom of action. In more recent years they have been accorded a large degree of freedom, and under this liberty they have established a vast number of Christian institutions, churches, schools, colleges, medical institutions, and all that goes with Christian civilization. The brightest Chinese boys and girls have studied in these schools, many of whom have taken graduate work in Europe and America. From these mission schools the Chinese caught the spirit of Western learning, and made it the basis of government education. When the period of China's crisis came, she had many leaders whom she trusted, and multitudes of the people had received more or less training in the principles of self-government and Christian ideals. China had caught a measure of the spirit of the West, and so in her revolution kept in sympathetic touch with the Christian West and became at once a substantial supporter of the cause of the Allies.

Russia refused to admit the Christian missionary and his modern institutions of learning. Western education that dealt with modern forms of governments, with their Christian ideals, was forbidden. While Russia dwelt upon the borders of Europe, she was actually living in the Middle Ages. In the place of Christian ideals for society and the government, Russia was fed upon socialism and anarchy. When the time of her crisis came, she became a mob mad with lust and passion; and, without a leader, she has become a menace to herself and to the world.

We have a right to believe that had Russia freely admitted foreign missionaries a century ago, and given them lib-

erty to develop the institutions of Christian civilization and train the leaders so sorely needed now, the situation would have been wholly different; and today Russia, moved by the same ideals as the Allies, would have been a real force for righteousness and order.

In these two illustrations we get a suggestion of the place foreign missions and their institutions of industry, sanitation, sound learning, and pure religion must take in the preparation of the nations of the world for self-government and safe self-expression. While Christian missions can have no part in the politics of any nation or people, we cannot escape from the inevitable conclusion that Christian missionaries present that gospel which alone is sufficient to provide an adequate motive and ideal for the development of any people or nation, and to guide them to a stable form of government that will not only be safe for them, but safe for the world.

INTERNATIONAL RELATIONS

Protestant missionaries have always been warned against entangling alliances in national or international affairs. They have never been political agents. With the rarest exceptions have they been implicated in government questions, but have devoted their strength and life to questions bearing upon education, morals, and religion. The fact that missionaries have been allowed to remain in Turkey and carry on their work for a century with so little interference, while international questions of the first import have shaken the country from center to circumference, is but an illustration of the success with which they have adhered to this principle. One of the more recent illustrations is the situation in the Balkan Peninsula. Over Monastir, in Macedonia, one of the old mission stations of the American Board, four different national flags have flown since 1912, and the mission work has gone on with as little disturbance as was possible under acute war conditions. In China and Japan, even when those two countries were at war with each other, the American missionaries were allowed to move freely back and forth, and were not even suspected of giving military information to the enemy. Missionaries are in nearly every feature of their work supernational. While they retain their American citizenship, their relation to the countries of which they are guests is upon a much broader basis.

Yet they have always been genuine American citizens, keeping in close relations with the local representatives of their own government. Their teachings and the principles which lie at the foundation of all of their operations have been recognized by the local government as highly beneficial. The missionaries have always taught the necessity of submitting to the powers that be as loyal citizens, and yet in countless instances striking moral reforms have been brought about in local conditions under the leadership of men and women trained in mission institutions. Thus the missionaries and their work have had direct relation to local conditions. Beyond these facts we are learning now that missionary work has a direct bearing, not only upon the life of the different nations of the world, but upon international relations as well. In many instances missionaries have been the confidential advisers of ambassadors, ministers, and consuls, and their advice has been helpful to sound, sane, and fraternal international relations. But now, under the revelations of the war, we are discovering that foreign missions hold a position in the East never before recognized, but which has vital relations to the future peace of the world.

In explaining this declaration, we but call attention to the fact that among the nations there is a mighty movement toward democracy. By democracy we mean that form of government in which the people themselves have a voice in the making of the laws by which they are to be governed, and in selecting those who shall execute the laws thus made. In other words, we are witnessing the rising supremacy of the people as over against autocracy, and this movement has been startlingly rapid in the last ten years.

We need but to refer to the situation in Japan, which comparatively recently adopted a constitution and created a parliament which directly represents the people. The Emperor is honored and reverenced, but he no longer is looked upon as the ruler of Japan. The people are rapidly approaching that period when self-rule will become the law. Mr. Ebina's significant statement in a previous part of this survey fully confirms this tendency.

We have already referred to China, where more than four hundred millions of people have deposed their Emperor and chosen a President to take his place, under a constitutional government and a parliament elected by the people. China has already become a democratic nation, making its own laws and directing its own affairs.

In India we find the same movement toward democratic home rule. The people, largely subject to Great Britain for the last seventy years and more, rapidly becoming conscious of their own strength and eager for a voice in the control of their own affairs, have asked Great Britain for a larger measure of self-government and self-expression. Plans are now under consideration for giving India home rule, whereby the people themselves will have a deciding voice in choosing their rulers, in making their own laws, and deciding how and by whom these laws shall be executed.

We have already called attention to the situation in Russia, where the great Russian Empire has thrown off autocracy and is now struggling to find some safe method of self-government.

We have named four countries in which at least a thousand million of the world's population are moving rapidly from an autocratic to a democratic form of government. There is a remedy for correcting an autocrat who has gone wrong and who is leading his people toward destruction. History gives us many illustrations of the application of this method, but there is no such remedy for correcting a democracy gone wrong. The strength or the weakness of a democracy depends upon the moral and intellectual strength or weakness of the people who comprise it. If the people have sound intelligence, high ideals, and worthy ambitions, the democracy will hold a worthy place in the world. If the intelligence and ideals are low, the ambitions unworthy, and the conceptions of a government selfish and cruel, such a democracy will be a menace to itself and to the world. There is no way of setting right a democracy started wrong except by beginning with the people and educating them in worthy ideals and lofty aspirations. This war is demonstrating that there are no ideals which are worthy a people, and which will give that people a safe government for its own citizens and make it a safe neighbor among the nations of the world, except those which are taught in the gospel of Jesus Christ. It is for the triumph of these ideals that the present war is being waged. It is to crush the opposite ideals that the armies of the Allied nations have been assembled at the greatest sacrifice ever made in history.

The world is at this time confronted with four great nations besides many smaller ones, all of which are rapidly moving toward a democratic form of government in which the voice of the people will be increasingly heard. What measures can be taken to make those governments and peoples safe for themselves and safe for the rest of the world? Some have suggested that modern education will accomplish it; that all we need to do for the Asiatic races is to give them a modern education, so that they will be conversant with all the questions of modern science, history, and philosophy. In answer, we but refer to the fact that at the outbreak of this war Germany was one of the best educated countries on the face of the earth. Germany's great leaders in inaugurating and prosecuting the present movement against civilization have been and are men of the best university training. They have devoted their superior knowledge to enslaving humanity to the military ideal. Germany went wrong because her ideals were wrong. Education alone cannot save the coming democracies of the world.

There is only one thing that can insure the rising democracies of the world an adequate basis for safe and just and righteous self-government, and that is the truth as laid down in the teachings of Jesus Christ and his apostles. These truths are taught today in Asia through the missionaries and their institutions and those whom they have reared up, and it is only as we rely upon the effectiveness of their instruction that we can look with complacency upon the emergence of the democratic spirit among the great Asiatic peoples. It is therefore evident that the Church of Christ in the West holds the key to the situation in the East. The Church, through its missionaries and missionary agencies, its educational, religious, and benevolent institutions established in the great centers of the Asiatic world, can so educate the masses of the people that, when it comes to self-determination and self-expression, we shall find those nations and peoples advancing under the impulse of the spirit of Christianity.

"When wilt thou save the people?
O God of mercy, when?
Not kings and lords, but nations;
Not thrones and crowns, but men!
Flowers of thy heart, O God, are they;
Let them not pass, like weeds, away,
Their heritage a sunless day:
God save the people!"

THE AMERICAN BOARD AND THE NEW ERA

REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT FOR THE YEAR ENDING AUGUST 31, 1918

(From paper prepared for the October Meeting in Hartford)

It was one of our own missionaries, Dr. Arthur H. Smith, who, in discussing the commercial relations between the United States and China, remarked that business should be largely a matter of the affections. We are glad to feel that the business of the Board centering in the Home Department realizes this ideal. In the matter of the recruiting of our missionary force we deal with the tenderest emotions and determinations of which the human heart is capable. In the matter of our finances we depend upon the gifts of those who count it a joy to share with Christ his love for the sinning world. The Board is wonderfully blessed in the loyalty and devotion of its friends. Be the outcome in a given year that of full success or of partial failure, so far as the balancing of figures is concerned, we never lose sight of the fact that thousands of people in the churches all over the country have taken the Board upon their hearts as a permanent and most precious possession, and that these friends may be counted upon to do their full share towards the Board's support. And this share they do not estimate by a study of what others about them are doing, or ought to be doing, but by the rule of the Apostle, "as the Lord has prospered."

It is at this point that the two branches of our home work—the obtaining of the men and the obtaining of the money—find a common ground and incentive. The candidate offers his life, the donor his substance. Those who work and those who give are partners in the same enterprise. The missionary spirit is in them both.

THE GLAD RESPONSE

The past year has been peculiarly rich in the matter of giving from the heart. The adverse circumstances are in all our minds—the high cost of living, high taxation, pressure of war appeals, absorption in patriotic activities and thoughts. The fourth year of the war brought an accumulation of problems and burdens. It would have been easy for many to say, "Let the far-off interests of the Church be kept in abeyance until this war for righteousness and justice is won." It would have been easy to argue that the non-Christian world should wait until the Christian world settled the question as to what is Christianity. Easy, but fatal. No such spirit has prevailed; it has not even lifted up its voice and sought a hearing. We cannot recall a single public utterance in Board circles, or a personal letter advocating such a course. With splendid unanimity our constituents have

said: "By no means let the Board's work be stopped or curtailed. Let it go on with full force. Never was the non-Christian world more ready—never was the incentive of a universal Gospel more needed at home." The ministers have been saying this in their pulpits, their members have been saying it in their letters and conversations. Best of all, they have been saying it by their gifts.

THE FINANCIAL OUTCOME

The significant event of the year, financially, is the lifting of the total receipts to the largest figures in our history—$1,351,944.96, which is $104,228.97 more than the total gifts of the previous year. This is the fifth successive year in which the record has mounted upwards, so that we can say that throughout the war period we have more than maintained the income of the Board. The record since 1913 has been as follows:

1913	$1,044,687.82	1916	$1,207,126.54
1914	1,082,218.21	1917	1,247,715.99
1915	1,101,570.47	1918	1,351,944.96

The record for the period and for the year is one in which we have a right to take much satisfaction. It should be known, however, that we are able to report the year's large increase only because of the liberality of the women through the Woman's Boards, their gain for the year being $106,908.85. The reporting of such a figure on their part has been made possible by the special gifts for buildings and equipment in connection with the Jubilee Fund of the Woman's Board of Missions, the result of earnest solicitation and as earnest giving on the part of their constituents in the various branches and auxiliaries. All honor to them for a really notable achievement.

Of not a little significance, too, is the record for the year in the matter of the regular gifts of living donors, which shows an increase of $8,701.04, all three sources sharing in the gain—churches, individuals, and young people. This is a modest sum, to be sure, but how easily the balance might have been on the other side in such a time as this! As the year drew to a close the indications pointed to a marked falling off in donations, but a strong rally during August on the part of individual friends, responding to our public and personal appeals, carried us ahead of the previous record by the amount named. In round numbers, 2,000 persons sent end-of-the-year gifts, and their warm messages of loyalty and devotion were appreciated fully as much as the money. Our gratitude to these friends scattered all over the country is so great that it may seem invidious to say anything in the way of qualification. It is only fair, however, to call attention to the fact that very few large gifts—as figures go—are received at such a time. One gift of $5,000 from a long-time friend stands out with startling distinctness. There were a few for $1,000 and $500, but for the most part the

remittances ranged from $1 to $25. With such a work as ours, in such a supreme moment in the history of the world, and with so many people of large means in our constituency, it is indeed strange that more sizable gifts did not appear. Where were the men and women who might have joined in this emergency movement which came so near to success? Is it too much to feel that not less than ten persons should have contributed $5,000 apiece, and not less than twenty persons $1,000 apiece? This is an indication where the emphasis of our work should lie in the future.

As to other items in the account, it may be noted that the year shows a gain of $10,358.98 in legacy receipts, but a loss of $38,667.10 in matured Conditional Gifts, notwithstanding the fact of the large increase in the Conditional Gifts Fund in recent years. Gifts for special objects, that is, gifts for objects named by the donor outside of our regular appropriations, amounted to $129,126.20, an impressive sum, but less than the year before by $58,173.65.

We regret that we cannot show total receipts for regular work sufficient to cover the expenditures of the year. The treasurer reports a deficit of $26,824.01. We hoped, prayed, and worked for a different result. In addition to the desirability of successful financing in any year, it appealed to us as peculiarly desirous in this fourth year of the World War that the Board should maintain the record of no deficit of the preceding three years, a record of loyalty and success which has been heralded widely over the world, and which has done much to steady the minds of Christians as to the vitality of the Church. As one of our number expressed it, "We owe it to the cause of Christianity to see that the Board has no deficit this year." But since it was not to be we make the most of the remaining and most obvious blessings, while we plan with all the greater determination to push the claims of the Board more vigorously in the year to come.

FACING 1919

What of the year to come? Undoubtedly it will be one of the most expensive years, if not the most expensive year in our history. War conditions as affecting finances grow worse rather than better. With rapidly mounting cost abroad we have to consider the increasing pressure of appeals at home. Let us squarely and bravely face the facts and plan in the spirit of Christian enterprise and devotion. It is the opinion of the Prudential Committee that we should not risk financing the new year upon the regular giving of the churches and the other accustomed sources of income. For four years we have maintained the Board in the regular way, merely emphasizing, as opportunity offered, the critical nature of the situation. We have not followed the example of other prominent boards in making campaigns for special War Emergency Funds. Possibly we have been subjected to criticism on this account at a time when campaigning for extra funds has been so prominent in other denominations.

Two considerations have been in our minds. In view of the moral issues of the war and their vital bearing upon our work, especially since our own country by entering the war has become to so large an extent the hope of the world, it appeared to be the part of patriotism to inaugurate no campaign of large proportions which was not required for the maintenance of the work. The course of wisdom seemed to dictate that we should depend upon the churches and other regular sources of income until it should be demonstrated that these were not sufficient. That we have been able in this way to finance the Board so successfully during the years of war is a cause for profound gratitude, a splendid tribute to the loyalty of our constituency. So far as we have learned no other prominent foreign board is able to duplicate this record.

The second consideration is the absolute necessity of raising a very large fund immediately after the war, or so soon as world conditions are sufficiently composed, the same to be devoted to rehabilitation and development in Turkey and the Balkans, together with such claims of other fields as cannot be gainsaid. We have adverted to this necessity on many occasions, until now it is widely recognized in Congregational circles that such a post-war campaign is impending. Having this larger necessity in mind, it has not appeared wise or fair to take the field for a great sum, emergency or otherwise, in any war year up to this time.

Should we hold strictly to this policy during the coming year? The Prudential Committee considers that we should not. To our minds it would be perilous to depend solely upon the regular sources of income in view of the heavy budget which we must face. The deficit of the past year should be a sufficient warning. We do not urge a campaign on large lines of publicity and expense, competing in any way with the patriotic causes to which we all are devoted, but rather a special effort, backed by the entire corporate body, looking to the raising of not less than $100,000 as a war emergency measure, to insure the Board against loss in 1918–1919. To this we would add the present deficit, making, say $125,000 in all. We would also consider it a great privilege if, in addition, we could secure enough for our three Woman's Boards to cover their War Emergency Account. The work for women and children is suffering no less than our own because of war conditions, and it should be known to our constituents that the burden upon the devoted officers and committee members of these boards has about reached the breaking point. The American Board could do nothing more worthy and generous than to come to their aid in this particular year. We suggest for them the sum of $75,000, which would make the total amount to be raised by special effort $200,000. This sum, we think, should be secured in the early part of the year, and we trust there may be such a disposition to help on the part of the friends of the Board that the above amount, or such an amount as the Board may decide upon, may be secured without the stupendous efforts incident to many financial campaigns, involving heavy demands upon the time of the officers of the Board, and entailing large

expense for publicity and administration. Lest any should raise the question as to the bearing of such an effort upon the Apportionment Plan, let us say that the sum suggested is well within the amount assigned the Board under the apportionment arrangement. Even if we secured the $125,000 increase for the General Board, it would be necessary for the churches to raise an equal amount in excess of what they gave in 1917 for the Board to receive the full quota allowed by the National Council and acknowledged by the churches and the other denominational interests. Should this effort be authorized by the Board, we would urge that it should be conducted in such a manner as to time and place so as not to embarrass in any wise the campaign of the "Pilgrim Memorial Fund," in which we all are so deeply interested, and which by common consent has the right of way during the Tercentenary period. We trust the Board at this meeting may take such action as the situation requires.

CANDIDATE WORK

It will readily be understood that America's participation in the war has seriously interfered with the recruiting of the Board's missionary force. With hundreds of our young pastors enlisting as chaplains or joining the Young Men's Christian Association war service, it was inevitable that many of our volunteers in theological schools would feel drawn in the same direction. Nor could the officers of the Board have justified themselves in placing any obstacle in the way of such a patriotic choice. Believing in the righteousness of the war as we do, and emphasizing in every possible way the similarity between the aims of the Entente Allies and the aims of our missionaries, we felt rather that it was our honor and privilege in a certain sense to participate in the great struggle through these young men who had been set apart for the service of the Board. In nearly every instance where a theologically trained candidate did not seek government service, it was because of some physical or other limitation over which he had no control. As for the few ordained men who have gone to the field during the year, or are expecting to go in the near future, in every instance the decision was made with the full approval of the Committee, in the light of circumstances which only the Committee and the candidate could understand. In no case has there been a desire to claim exemption on purely professional grounds.

As for medical, educational, and other lay candidates, the call of the nation was regarded as paramount in every case but one. The exception is Mr. Emory D. Alvord, of Washington, an agricultural expert under appointment for South Africa, subject to the draft. He submitted his case to the Local Exemption Board, which in turn passed it up to the State Board, with the result that he was released for Africa. Without any pressure on our part, the Exemption Board held that Mr. Alvord could be of more service to the world teaching and demonstrating agriculture in Rhodesia than by enlisting as a soldier in France.

The supply of women candidates has not been materially affected by war conditions, aside from our inability to secure women physicians and nurses.

The new draft law, with its 18–45 age limit, practically rules out all missionary candidates for the war period. We therefore look for few male recruits during the next few years. This means great hardship and the loss of many opportunities for practically every one of our missions; but we are confident that the burden will be borne with soldier-like patience and fortitude. To hold back no adverse circumstances from the Board, it should be mentioned that the emptying of our colleges and post-graduate schools of all physically qualified men for a period not likely to be less than two years, means that the source of supply will be set back by just that period of time. The elimination of two years in the higher training of American youth creates a situation in the educational and philanthropic world which few seem to have grasped. A certain amount of adjustment in post-war studies looking to early graduation may be possible in some lines of work, but unless the Board lowers the high standards of training which have characterized it in the past, we must be prepared for a serious shortage of candidates for several years to come.

Looking beyond that period the prospects are particularly bright. There is abundant evidence that the war has awakened the spirit of world service in the hearts of multitudes of our young men. They have come to realize for the first time their obligations towards other nations and peoples, especially the weak, the backward, and the oppressed. They have become dislodged from their country and home, and in many instances from the careers they had marked out for themselves. Above all, they have tasted the joys and the solemnities of self-sacrifice. They are dedicated spirits. Surely out of conditions like these our Board will be able to call successfully many a gallant fighter for righteousness and humanity and enable him to round out his career as a messenger of the gospel of peace. Beyond any question hundreds of thousands of young men, possibly millions, are to have their life work determined for them through the experiences of this war, and directed in channels far different from anything they could have had in mind when they entered the service of the Allies. This should be particularly true of professional men who acknowledge the Christian motive to service. We look for many medical recruits, both doctors and nurses, as soon as demobilization has been accomplished. We look for a large increment of other candidates through the succeeding years. It will be our policy to pledge to the Board as quickly as possible all returning soldiers and officers who give good promise of becoming successful missionaries. We plan to place not less than fifty of these in Turkey alone, in order that with their wives and an appropriate number of unmarried women workers, to be appointed by the Woman's Boards, we may add not less than 175 new workers to our force in the Near East.

An event of quite unusual interest and significance was the appointment of Rev. and Mrs. Henry C. McDowell to the West Central Africa Mission,

as the representatives of the Colored Congregational Churches of our country. This is the consummation of plans which have been maturing for several years, looking to the colored churches having their own station in Angola, supported and manned by them, but administered by the Board. When the plan seemed impossible of realization by reason of the restricted resources of these churches, the American Missionary Association generously came to the rescue with the donation of certain incomes it receives from funds given many years ago for work in Africa. The recent commissioning of Mr. and Mrs. McDowell, as the first missionaries under this arrangement, in connection with the Biennial Conference of Colored Workers, was a noteworthy occasion, marking the emergence of these churches as a missionary body. It is planned to send additional workers as funds allow, with the hope that eventually a new station may be established in Angola, among a tribe not now reached by our missionaries. This is a movement which many will watch with interest.

GREAT DAYS FOR THE KINGDOM

On every side it is recognized that we are upon the eve of a vast and possibly rapid expansion of Christianity among the non-Christian people of the earth. The favorable conditions found in the commercial, intellectual, and spiritual movements of the past fifty years, which we have been emphasizing as presaging great things for the Church of Christ, have suddenly become operative in a manner so compelling as to constitute a distinctly new era. The war which precipitated all the forces of evil, in the process of overthrowing them, precipitated also the forces for good. The war has brought to us a world strangely united in its political and ethical ideals. The war presents the amazing spectacle of the non-Christian nations fighting for a world built upon the Christian plan. Stupendous obstacles in the way of Christ's Kingdom are being demolished; stupendous incentives are being created. The valleys are being exalted, the mountains and hills are being made low, a highway is building in the world's desert for our God.

These are great days for the Kingdom, great days for a Board like our own. What is to be our place in the new era? What position are we to take in the regeneration of ambitious Japan, of mighty China, of restless India, of neglected Africa, of distracted Russia, of the shattered Moslem world, of the backward Latin races? Hitherto the American Board has been recognized as a pioneer and leader in world reconstruction. We come into the new order with an inspiring heritage. We bear the American name and prestige; we incarnate the democratic ideals which are sweeping over the earth; we stand for simplicity, for vitality, for union; we have the confidence of great governments; we have the good will of the people among whom we work. As one of our corporate members recently remarked, "No

organization in the world occupies a more strategic position than the American Board."

How are we to take advantage of these extraordinary conditions? How are we to do our honorable share in the vast work which remains? How are we to maintain our position of leadership? We certainly shall not achieve these things by boasting of our past. The constant reiteration of what our fathers did will avail little as we face the vast responsibilities of this hour. We are not going to win by talking about "The great American Board," or by reiterating that we are "the oldest foreign missionary organization in America." If we enter into the opportunities of the new world order it will be because, by God's help, we choose so to do, because we lay definite plans on a scale commensurate with the situation, and then give ourselves to the carrying out of the plans in whole-hearted sacrifice of money, talent, and life.

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